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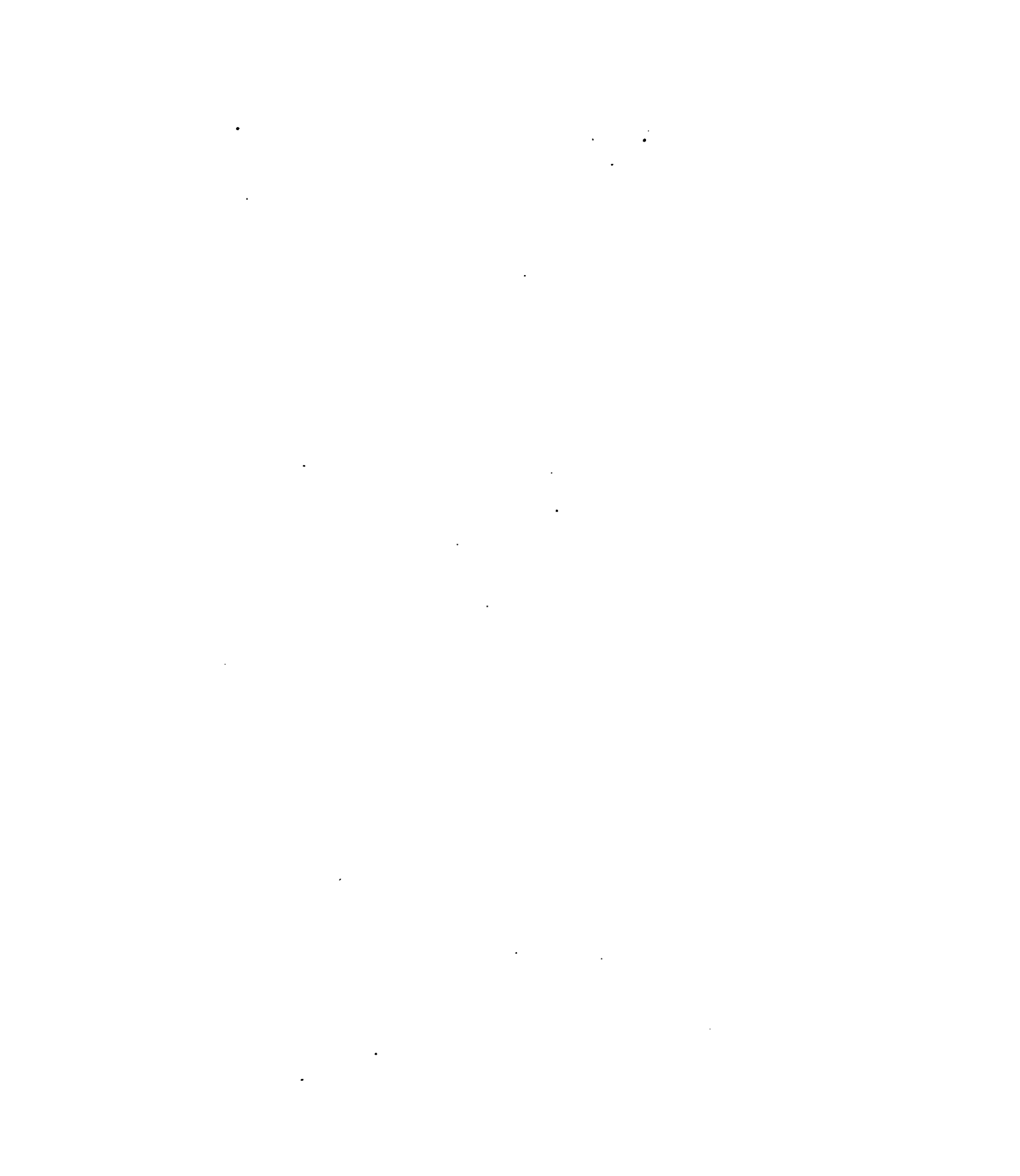




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M E M O I R

OF

THE REVEREND

L A N T C A R P E N T E R, L L. D.





MEMOIRS
OF
THE LIFE
OF THE
REV. LANT CARPENTER, LL.D.,

WITH SELECTIONS FROM HIS CORRESPONDENCE.

EDITED BY HIS SON,
RUSSELL LANT CARPENTER, B.A.

BRISTOL:
PHILP AND EVANS, CLARE-STREET.

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**PHILP AND EVANS, PRINTERS, BRISTOL.**  
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PREFACE.

IN the Advertisement proposing the publication of this volume, and the previous one containing "Practical Discourses," it is stated that Dr. C.'s family are "desirous of giving to the public, at the earliest practicable period, such a Memoir of him as may exhibit him in the character of a Christian Pastor; developing, so far as possible, the early influences which contributed to form his mind, and the mode in which he subsequently acquired so valuable and extensive an influence over others." They "think it advisable to publish a volume of Sermons on subjects exclusively practical, with as little delay as possible. Another of corresponding size will be next issued, containing the Memoir (accompanied by a Portrait), and selections from his MSS., particularly from such as may contribute to develop his character, and to present his public labours and their results in a form adapted to encourage and stimulate others:"—these MSS., comprising extracts from his Letters, Discourses, and Private Papers, are inserted in the body of the Work, where it was considered that they would be most likely to be read with interest.

As the greater part of this Edition will be distributed among Subscribers, and as the work was undertaken to redeem the promise made to *them*, the Editor has felt it his duty to take the foregoing Proposal as his guide: and he hopes that this reason will satisfy those who, in purchasing this volume, may have expected to find matter of more general interest.

It seemed desirable, from the nature of the materials to be employed, that the Editor should be a member of Dr. C.'s family; and many circumstances rendered it most convenient that the office should devolve on the individual who has undertaken it. Could he have fully apprehended the arduous nature of the task, he would have shrunk

from it; yet, could he have also foreseen the opportunities it would afford him of gaining an intimate acquaintance with his father's mind, no difficulties would have deterred him; though, for the sake of others he still wishes that the work could have been executed by a more competent person.

A son is often mistrusted as a Biographer. Whilst, however, partiality may blind him to defects, a certain community of feeling may perhaps enable him better to understand some intricacies of character; and his relationship gives him a greater insight into the private life of the Subject of his Memoir, though his judgment may be fallacious as to the place which ought to be assigned him among other men. The Writer felt encouraged in his work, by recollecting a little circumstance which occurred some years ago. In the Advertisement to "*Law's Considerations on the Theory of Religion*," 1820, it is stated, that—"It was indeed the Editor's original wish and intention to have made considerable additions to this very short Memoir," (prefixed to the work by Dr. Paley); "but he soon desisted, upon finding that the pen of a son was not to be trusted with writing the life of a father." When pointing out this passage to his son, Dr. C. remarked to this effect;—"Surely he ought to have been able to write the truth; and what more was necessary?" The Editor has endeavoured to make this his rule, and to speak of his father "with that truth which he loved." He has studied simplicity, and shunned exaggerated praise;—how far he has succeeded in this, he cannot himself judge: at the same time, whilst hearing from all quarters the warmest eulogiums on his father, he did not deem it requisite that he alone should affect a coldness which he could not feel, and with which he could not wish to chill his readers.

In the composition of this work the Editor has derived considerable aid, especially in the account of his father's boyhood and of his subsequent residence in Exeter, from his mother; who has permitted him to peruse nearly all his father's correspondence with her, from part of which the third chapter is almost entirely compiled. He has also had access to the letters written by Dr. C. to other members of his family; to a few, with the loan of which different friends

have favoured him ; and to a long and valuable series, addressed to the late W. B. Kennaway, Esq., of Exeter, with whom he was on very confidential terms. Short-hand copies which he preserved of his most important letters, both at Glasgow and, towards the close of his life, at Bristol, furnished additional materials. Dr. C. never persevered in keeping a Diary, but extracts from his occasional memoranda are presented to the Reader. In order the better to qualify himself for his duties, the Editor has perused many of his father's MS. Sermons, from which some passages have been selected. He has also examined the records of the Religious Societies, and principal Institutions, with which Dr. C. was connected ; and has read numerous letters addressed to him—many, by distinguished persons—from which he has gained a fuller knowledge of the estimate formed of him by others. The Reader will find some communications, for which the Editor is indebted to some of his father's valued friends, which throw a fuller light upon his character. It may be proper for the Writer to express his belief, that none of the statements in this work rest solely on his own authority : some of them contain the result of the impressions he has derived from his unpublished materials ; and the rest are supported by the testimony of Dr. C.'s own family, and of others who were most intimately acquainted with him.

When the Editor states that he has looked over about a thousand letters, some of great length, from which he has had to select and compile ; and when it is recollected that a work of this nature cannot be pursued at any moment, but requires some freshness of mind and closeness of attention ; he hopes that he shall obtain the indulgence of those, to whom the time of publication seemed unduly postponed.* For his own satisfaction he would willingly have occupied a longer period ; he should have wished the power of laying by his work for some months, that, in a calm review of it, he might correct some of

* Some of the Subscribers most anxious to see this Memoir, are now called to that state, in which we trust that they will gain a more perfect acquaintance with the Subject of it. Among these may be mentioned the late R. Wainwright, Esq., of Gray's Inn Square, whose generous use of the means which God afforded him, to further the cause of what he deemed truth, will be long held in grateful remembrance.

the defects which the mode of its composition could not but occasion. He must not, however, refrain from expressing his obligations to the Rev. J. Kenrick, M.A., for the kindness with which he consented to hear the MS. read to him, and for his many important remarks upon it, of which the Editor has availed himself. He has also felt more confidence in the general correctness of his observations, from having been allowed to read it to another valued and very intimate friend of his father's.

In point of literary execution, the Editor is fully aware that this Memoir is not what he might have wished to make it. He believes that truth has been his object, rather than reputation,—the desire for which would ill beseem one engaged in such a work ; and he hopes that the simplicity of his purpose may be rewarded, by having little either of praise or blame attached to himself. He now concludes his long and interesting engagement ; not without anxiety, but with a reasonable hope that he has been promoting the great ends for which his beloved father lived, by giving publicity to these memorials of his earthly career ; and he humbly supplicates the same blessing which *he* who is gone before trustfully sought, and now enjoys,—for *he* rests from his labours and his works follow him.

R. L. C.

BRISTOL,

November, 1841.

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ERRATA.

The Reader is requested to make the following Corrections :—

Page.

41, line 20. To understand Dr. C.'s remark, " N.B. Those who cannot, &c.,"
it should be mentioned that his letters were often read aloud in his family.
112, line 16, *read* intentions as to the religious training
113, line 4 *from the bottom, for to read of*
131, line 9 *from the bottom, dele* severe
171, line 16, *for* expences *read* expenses, *this error occurs in some other*
places.
196, line 2 *from the bottom, read* bigoted of their opponents
199, line 9, *read* of the same
207, line 17, *for* then *read* than
224, line 4 *from the bottom, read* he led us on
263, Note. The Editor has since learnt, in reference to the last named of the
three gentlemen mentioned, that he relinquished the *prospect* of prefer-
ment ; the next presentation of a living had been purchased for him.
318, *for* 818 *read* 318
365, Note, *read* gentleman
459, line 21, *read* authoritatively

CHAPTER I.

INTRODUCTORY REMARKS.—Dr. CARPENTER'S EARLY HISTORY.

1780—1797.

THE unexpected removal of one who was well known by his writings, and by his untiring christian zeal, increased the desire which would have been otherwise felt, that some record should remain of the events of his life, and of those parts of his character which his publications could not, from their very nature, sufficiently indicate. The most eminent Unitarians of whose biographies we are in possession, have generally been seceders from the ranks of orthodoxy; and therefore the objection has been made, that the religious feelings which influenced them were nurtured rather by the faith which dictated the lessons of parental piety, than by that which they adopted in maturer years. The subject of this memoir was a Unitarian from his earliest childhood, and his first impressions were derived from those who held the same sentiments: and

the various extracts from his private papers which will be incidentally introduced, will corroborate his own repeated testimony, that there is nothing in the pure faith that our God and Father is also the God as well as Father of our Lord Jesus Christ, to check, but rather to stimulate, the most pious emotions.

This work, however, should be no more sectarian than he was whom it is designed to commemorate; and it is principally intended to portray a character, which may be instructive to Christians of every denomination. It is one way in which the seed of corn that has died produces much fruit,—in which the memory of the departed stimulates more than the example of the living,—that we are able in retrospect to take a more comprehensive, and therefore more instructive view of the character we admire. The mind is ready to learn every lesson that may be conveyed; and there is no jealousy or contention of interests, to obstruct the solemn voice of admonition.

In the Gospels, Religion teaches by examples; and no correct biography, even of the most worthless and despicable in the sight of men, would be without its use to deter and exhort, if not to incite to emulation: but a faithless narrative is as injurious as it is deceptive. It should be our steady aim to speak the truth; and not to withhold the mention of those faults, which human frailty links with high virtues. In the present instance, the biographer is but little tempted to be unfaithful. Few spent more blameless, as well as more useful lives than Dr. Carpenter, or were more entitled to say, “I have lived in all good conscience before God and man;”

and even his errors seem to be so united with excellencies, that we could not pass over the one without obscuring the other.

It is natural to suppose that most of those into whose hands this volume will fall, are desirous of perpetuating his religious influence on their minds, in so far as it was a right and christian influence; and therefore no apology is offered for occasionally dwelling in some detail on his moral characteristics, and for inserting the expressions of devotional feeling. Those who admired him as a scholar, as a controversialist, as a philosopher, as a zealous advocate for freedom, or as an active benefactor to the cities in which he resided, may find in the following Memoir something to meet their tastes; but the remark of Bishop Butler has been borne in mind, that "our province is virtue and religion, life and manners, the science of improving the temper, and making the heart better. * * * He who should find out one rule to assist us in this work, would deserve infinitely better of mankind, than all the improvers of other knowledge put together."* And therefore he has been principally represented in his character as a christian minister.

The feelings of the Editor when perusing his father's most private papers, may be shared in some measure by those who read the extracts from them which he has thought right to publish. He trembled, as though he were committing a breach of trust, when examining the contents of repositories, which he was accustomed to

* Sermon XV.

deem sacred, and to view with almost religious awe; but no suspicion that he should meet with anything which would sully the character of his beloved parent, mingled in his feelings: he found "no line" which he who is removed "would have wished to blot;" and if the high estimation previously formed by the reader be raised by the few extracts he has given, in any degree commensurate with that which *he* has experienced from the review of the whole, he will feel that he has done his duty, and that the sacrifice of a natural reserve has not been in vain. His public acts were before known; his private deeds of love, which were far more honourable to him, delicacy still requires us to conceal,—He that seeth in secret will reward him openly;—but it is no small advantage to be able to show, that a consistent course of goodness must coexist with habitual piety, and that one who, like his Master, went about doing good, had the same source of strength for his work—communion with God. All knew that he was beneficent—that he *did* well: without some knowledge of his heart, such as his private papers afford, none could be adequately aware that he was benevolent—that his *will* was good. God alone fully tries the spirit, and reads the motives; but the biographer may do his utmost to spread the influence of his inner life: that of his outward conduct has been already great. When darkness covered the whole land, and our Saviour hung on the cross, the veil of the holy place was rent in twain, and the eyes of the awe-struck worshippers gazed on the obscure recesses of the sanctuary; and there is a curtain which death will always be permitted partially

to raise: "nothing is covered but that it should come abroad." Time is another discoverer of secrets; but a sufficient portion of it has not yet passed, to allow us to portray some of his most arduous struggles and proofs of self-devotion, because the disclosure might wound the feelings of others.

Many interesting digressions might have been made, relative to persons of eminence with whom Dr. Carpenter had been at different times acquainted, and whose letters to him are deserving of attention; but brevity dictated the course pursued, of narrating nothing but what seemed needful for the elucidation of his character; and motives of delicacy prevented the insertion of letters, at least from living correspondents, without the permission of the writers. These Memoirs may seem defective to those who will remember various incidents, of which but sparing notice, if any, has been taken; whilst they may appear redundant in their allusion to circumstances of comparatively little moment. Yet nothing, however trifling in itself considered, can be regarded as such, if it produced much effect upon him, or serves to exemplify his modes of thought or action.

Extracts will be sometimes made from sermons and other manuscripts, not only because valuable in themselves, but as displaying what was passing in his mind; and they will therefore be read with a new and deeper interest,—just as a slight outline, of no singular beauty, is prized when it is the profile of a friend. The Editor is, however, aware that he may have been injudicious in his selection, from the fact that what he gives may derive much of its value to him from its connexion with

what he withholds. The compression requisite, when such a mass of materials was before him, may have led to an apparent barrenness and formality in parts of the work, which will not be felt by those whose memories will supply them with accessories, that, after all, may have given the true interest to the details.

The Memoir will be found full in that portion, which relates to Dr. Carpenter's early culture. It has been deemed expedient to show the formation of his character, and the progress of his sentiments; but caution must be observed in discriminating between the opinions of the youth and those of the man, should they ever appear discordant. The reader's attention will not be riveted by the narration of any sudden changes from indolence to activity, from ignorance to learning, from bigotry to liberality, from sin to virtue. His childhood showed the qualities which grew with his growth; and a youth of promise led to a maturity of attainment. His course was one of progress rather than of change.

Whilst, in connexion with his published writings, it may be hoped that a tolerably faithful picture remains to posterity of his qualities of mind and heart, we are aware that this Memoir must necessarily disappoint those, who desire to see him portrayed as a man of action. The constant discharge of every-day duties is more striking to the observer, than it can be in description; and his extraordinary exertions—for few were more indefatigably good—are not of a nature to be fully delineated. Perhaps there is no one, who was even for a month the witness of his active life, who will not have

a more lively appreciation of his devotion to others, than this narrative can convey to one who had not seen him. As the painter often fails to convey by his sketch the accessories which gave animation to the scene; so the writer feels painfully conscious, that his details must be deficient in the interest, which the events themselves were calculated to inspire.

The biographer of the retired student may make the reader better acquainted with him, than he could have been, if for years he had witnessed his outward life, which bore little evidence of what was filling his mind; but this is not the case with him who would trace the steps of one, who made his intercourses sweet, and who shed around his path a profusion of good, which has been transplanted to other soils. It has been the object of the writer of this Memoir not only to perpetuate his father's memory, and to lead others to call him blessed; but to make others blessed in him, by giving a history of one who surmounted many difficulties both from without and from within, through the influence of a strong faith in God, and an earnest desire to be an imitator of Christ. Being dead may he yet speak, and may these imperfect and unambitious details of his upright and unassuming life, promote those great ends which were nearest to his heart!

Lant Carpenter, born at Kidderminster, September 2nd, 1780, was the third son of Mr. George Carpenter, a carpet manufacturer of that place, who married Miss Mary Hooke. The families on both sides had long maintained a very respectable station among the non-

conformists of Worcestershire and Warwickshire.* His mother, left an orphan by her father who died during his mayoralty at Coventry, was a woman of great natural vivacity, warm and affectionate feelings, and trustful piety, and was remarkable for her cheerful endurance and perseverance in the midst of many difficulties.† The subject of this Memoir received the name of Lant in compliment to the family of his paternal grandmother, who was much respected for her strong mind and excellence of disposition.‡

That bodily activity and carelessness of personal danger, which in later life were such leading features of his character, were early manifested; and when he was about three years old had nearly proved fatal to him. One Sunday morning, while the family were preparing

* Mr. C.'s family had for some generations farmed their small estate at the Woodrow, near Bromsgrove. One member of it, the Rev. Joseph Carpenter, was a Presbyterian minister at Warwick, whence he subsequently removed to Worcester. A brief notice of him, and some of his letters, may be found in the "Dissenter's Magazine," Vol. v., p. 281.—Mr. G. Carpenter was the third of nine sons; his brother Joseph (the father of the Rev. B. Carpenter, of Nottingham), married the only sister of Miss M. Hooke. At the time of the Birmingham riots, the Woodrow would have been destroyed by the mob, had it not been for the resolute energy of the proprietor. (See a letter from Mr. W. Carpenter. "Priestley's Works," vol. xix, p. 578—581). Obituaries of two of Dr. C's uncles, Messrs. John and Thomas Carpenter, may be found in the "Monthly Repository", vol. 14, p. 399. Of the Rev. Benjamin Carpenter we shall make further mention.

† She died March 21st, 1835, "full of the Christian's peace and hope," aged 84.

‡ See an interesting funeral sermon by her son, the Rev. Benjamin Carpenter. He mentions it as worthy of observation, that she never permitted her family to omit stated attendance on public worship. They resided at some distance from the town; but she made arrangements which both diminished the labour of her servants, and enabled them to remain during the day near their Meeting-House.

to go to public worship, he strayed down to the river which ran at the back of his father's premises, and began to amuse himself by throwing stones into it from the "water-lid" (a sort of platform erected over the stream for the accommodation of those who wash the yarn). The energy with which he threw the stones soon carried him with them into the water; he was seen by his elder brother, who immediately gave the alarm, and he was rescued by a servant of his father's,—Winter Frost. Those who are acquainted with the punctuality with which public worship was then attended by almost every one at Kidderminster, will feel how slight was the chance that any one should have been within call, and will admire this merciful deliverance. Dr. Carpenter used also to relate another instance, in which childish frolic had nearly terminated his existence. But the hour was not yet come; the young servant was not to be called away before he had been summoned to work in the vineyard. The life thus graciously preserved was an object of interest beyond his own family. His father proved unfortunate in business, and left Kidderminster; and a relation of his mother adopted the vivacious and engaging child as his own. This was the circumstance which gave the colour to his future life, and was the means appointed by Providence, for the direction of his pursuits and the formation of his character. Mr. Pearsall was a man of leisure and of a thoughtful contemplative mind, and was enlightened beyond many of his age, especially in regard to religious truth and the great objects of christian benevolence.*

* He possessed a well-stored library, especially of theological works. A relative of his, the Rev. R. Pearsall, was minister at Taunton.

He established a Sunday-School upon his own estate, about the same time that Mr. Raikes began one at Gloucester, and without knowing that the idea had occurred to any one else. He subsequently was very active in instituting a Sunday-School in connexion with his own religious Society, assembling in the New Meeting, Kidderminster; this consisted of a part of the congregation of Protestant Dissenters, which had so long enjoyed the valuable instructions of the Rev. B. Fawcett, known to the world by several useful publications, and in particular by his valuable editions of many of Mr. Baxter's practical works. The congregation had become divided in sentiment, though attachment to their excellent pastor kept them united during his life; but when, after his death, the orthodox party brought forward a minister who was highly Calvinistic in sentiment, a large body seceded, erected a commodious place of worship, and invited the Rev. Robert Gentleman. Of this society Mr. Pearsall was a leading and influential member.

While yet a boy, Dr. C. aided his paternal friend in teaching the Sunday scholars; and it subsequently occurred to him, probably when about the age of eleven, that some plan might be devised for giving them more extended instruction during the week. A difficulty, however, presented itself: these boys were accustomed to begin their daily labour at five o'clock in the morning, and to continue it till late in the evening; but this did not deter either him or them. At four o'clock they awoke him, both in winter and summer; and in the summer under a mulberry tree, at other times in a little summer-house without fire, they received from him

their hour's instruction in writing, arithmetic, and other branches of useful knowledge. We believe that all these youths grew up to be useful members of society. In one instance, at least, a great and lasting benefit was conferred: aided by the education thus imparted, one of his scholars advanced himself to a very respectable station, and died, a little before his early friend, an Alderman in his native town; always most gratefully acknowledging the obligations under which he lay to the kind instructor of his boyhood. But the benefit which he himself derived was probably far greater. This constant and long-continued devotement of time and thought to accomplish an important object, at a very early age, when the habits of mind and action which form the character were being acquired, attended with much sacrifice of personal comfort, doubtlessly aided in cherishing, if not instilling, that disregard to his own ease, united with energetic and thoughtful perseverance, which was so leading a feature in his character, and which proved of so much service to himself and others, in enabling him to accomplish objects of public and private utility. The obstacles attending these, would often have deterred the man of mere benevolence; but he was trained in the habit, as well as actuated by the principle, of looking at the important end, and regarding little the personal difficulties which obstructed the way. Nor was the advantage to himself a small one, of thus learning how to communicate knowledge. He was instructing the children of neighbours—boys of his own age, differing from himself, it is true, in station and extent of knowledge; but in Kidderminster the tie was at

that time peculiarly close, which bound together the various classes of society; and among boys artificial distinctions would be but little felt. This feeling of familiarity led them freely to tell him their difficulties, which his active mind was fertile in expedients to enable them to surmount; and here, without doubt, was laid the foundation of that clearness of illustration and fertility of resource, which so much distinguished him as a Preceptor. He had no companions at home of his own age, nor any social pleasures, excepting in the society of his elderly friend: but in thus administering to the wants of his young neighbours, and in intercourse with the poor around him, his affections were strengthened; and by degrees that warm sympathy and active christian benevolence were cherished, which made him so great a blessing to society. We have mentioned these incidents as having had the most marked bearing on his character; but when we reflect how countless are the impressions by which the plastic mind of youth is moulded, we must not omit another circumstance which in this light will not appear altogether trivial. At one period the scene of his instructions was the vestry of the New Meeting, and he was fond of sitting in Baxter's pulpit which was preserved there as a relic;* this would naturally lead him to think more frequently of this truly apostolic man, and to observe with greater interest the good effects which still remained from his labours, after the interval of more than a century. Baxter was still

* Baxter was ejected from the living of Kidderminster (vid. "Palmer's Nonconformists," vol. ii, p. 528), and, when the church was undergoing some repairs, the pulpit was sold, and bought by the New Meeting Society.

spoken of with reverence; and the town, in its peculiarly orderly and religious habits, and in the general prevalence of education, impressed every thoughtful and religious mind with a strong sense of the inestimable importance of the diffusion of that knowledge which maketh wise unto salvation.*

Owing to his removal from home, he lost the valuable training of his excellent and able mother; and there was nothing in the family of his friend to supply its place; but among those with whom he was intimate, there was one meek and lowly spirit, whose life of trial was sustained by religious hope, elevated by pure devotion, cheered by Christian benevolence, and spent in the unwearied discharge of self-denying duty. He often accompanied his friend to her house, and there enjoyed some of his chief social and intellectual pleasures. Little did that humble Christian think, how much, through her influence over his mind, she was to become the means of blessedness to many. From the veneration and love which he felt for her, he probably derived much of the high estimation in which he held the influence of the female sex in society, especially in the formation of the character of the young.

* In a sermon preached in Kidderminster, 1808, Dr. C. remarked, that
“A few years ago, after a charity sermon in the neighbourhood, a stranger was noticing the orderly and respectable appearance of the poor at Kidderminster; he wondered what could cause so striking a difference between them and the poor of other manufacturing towns, and asked the worthy minister of the place where he was, if it could be the effect still remaining of Baxter’s preaching. He replied, that the poor in Kidderminster were better educated than in almost any manufacturing town, and that that was the cause of what he admired. The fact is highly honourable to my native town; and I earnestly hope that, while other places are making a valuable progress by the same means, this will not cease to continue and increase those exertions which have been so beneficial.”

Living in a small country town, where the higher branches of instruction were then but little attended to, he had few of what would be now deemed the common advantages of education ; but Mr. Pearsall had a well-stored and sagacious mind, and took pleasure in cultivating the talents which early developed themselves in his young charge. The Rev. R. Gentleman, the minister of the New Meeting Congregation, gave him some instruction ; but, as he was labouring under the influence of a broken constitution and domestic distress, this was necessarily superficial ; yet the peculiar accuracy of the mind of his friend, who would never allow him to pass a word which he did not understand without searching for it in a dictionary, and the complete mastery over his knowledge, which the early communication of it to others occasioned, amply compensated for this disadvantage. We may here be allowed to mention an incident, trifling in itself, but which probably had much influence in forming his intellectual character, and which he always related with interest. He was learning to write ; the difficulty of making straight strokes was surmounted, and a harder copy was set ; but it seemed to the child impossible that he could form anything so complex ; and, weeping, he said that he could not do it : his judicious and kind friend did not chide him, but took him by the hand, and soothed his troubled spirit, and then said :—

“ ‘ The wise and active conquer difficulties

‘ By daring to attempt them. Sloth and Folly

‘ Shiver and shrink at the sight of toil and danger,

‘ And make the impossibilities they fear.’

TRY!" It will be readily believed that he returned to his task with renewed confidence: the petty difficulty was soon overcome; but the lesson to which it gave rise was one for life.—"Try" ever continued to be his motto, and he earnestly impressed it upon the young; and, to the wisdom of his friend in this little incident, many of his intellectual attainments, and the successful accomplishment of many plans of usefulness, may perhaps be traced.

In these circumstances, aided by the wise counsels of Mr. Pearsall, his character was rapidly forming: of him it may be truly said, "the child is father of the man." At twelve years old the peculiar features of his mind were distinctly marked. His elder brother says of him,—"In early life he was the type of what he was in after life,—good, amiable, kind, always trying to please and to make others happy (and he always succeeded), exerting his energies in instructing the ignorant, and, as far as in him lay, in reforming the wicked; in fact, as far as he had the power, in adding to the virtue and happiness of the world. During the whole of his early years, as you all know, he did not live with his family; and his occasional visits were always hailed with joy, by the whole of us—certainly enthusiastically so by myself."

His friend's religious opinions, which were Unitarian, were early and deeply imbibed by his young charge; they occasionally brought him into warm debate with one of his favourite companions, who had as early been trained in Calvinism; and these opinions, thus communicated and strengthened, and made his own by

subsequent inquiry, continued unshaken and highly prized as his most precious treasure through life. In health and vigour they were his joy and rejoicing; in days of darkness they were, to use his own expression, "his only bright spot;" they were the guide of his life, and doubtless would have proved his stay in death, had it not seemed fit to an Allwise God, who knew his humble and long-tried obedience, to spare him, by a sudden call, the last trial of his faith and patience, and the opportunity of manifesting the sustaining power of his religion in the prospect of dissolution.

The principal object of his friend in adopting him had been to train him for the Christian Ministry; he knew this in his early boyhood; but the attendance on some Lectures by a Mr. Warltire had given him a strong taste for science, the investigations of which were peculiarly interesting to his ardent and accurate mind: duty, however, guided his will; and each advancing year lessened his desire to be a "philosopher like Mr. Warltire," which had been the object of his early ambition. With a view to his destination, it was thought desirable, when he was about thirteen years old, that he should have better and more regular instruction than Kidderminster afforded; and, for this purpose, he was removed to the house of his uncle the Rev. B. Carpenter, then residing at Stourbridge.*

* The Rev. Benjamin Carpenter was the author of several useful works. Some account of him may be found in the "Monthly Repository," for 1817, vol. xii. p. 4, 51, &c.; in his funeral sermon, by the Rev. James Scott; and in a volume of Mr. Scott's sermons published after his death.

In a sermon for the Sunday School at Stourbridge, preached by Dr.

Under his care and instruction, he remained about two years; when the increasing infirmities of Mr. Pearsall, and other circumstances, made it desirable that he should return to Kidderminster, where his intelligent friend had just established and endowed a school for the better education of the sons of tradesmen among Protestant Dissenters, to supply the deficiencies which the bad management of the Free Grammar School occasioned. He wished that it should be under the superintendence of a Minister, and he was fortunately able to engage, for its first master, the Rev. W. Blake,* a gentleman of liberal sentiments, who had just concluded his studies at the Northampton Academy. Under his instruction the subject of this Memoir was placed for two happy and improving years, deriving not only knowledge from his tuition, but benefit from his friendship, which he always held in the highest estimation. Unconstrained intercourse with a man

Carpenter after the death of his uncle, Aug. 9, 1818, he says, (speaking of Mr. Raikes),—"I well remember that, while residing in this place (under the tuition of that respected and highly valued relative who now sleeps in Jesus, waiting the approving sentence of the last great day, and the influence of whose rational earnest piety, and plain and profitable directions in the fear of Lord, I am willing to hope that I at least *now* experience),—I well remember that in that school-room, where, in the recollection of many of my hearers, we used to assemble on the Lord's day evening in a simple and delightful service, there was a tablet to that great and good man (for great he was, though in the common walks of life), who first set in motion that mighty machine, which, under the blessing and direction of Divine Providence, is now affording to almost all the children of the poor the opportunity of gaining the knowledge of God and duty, and of the great ends for which they were placed here."

* Son of the Rev. W. Blake, of Crewkerne, and of an old and highly respectable dissenting family. He left Kidderminster to succeed his father in 1797, and died Feb. 18th, 1821.—(See an interesting account of him in the "Monthly Repository," vol. xvi. p. 262.)

of Mr. Blake's uncommon worth and excellence of disposition (which he was then old enough to estimate, and of which he always spoke in the warmest terms), could not but produce the happiest effect in increasing the stability and elevation of his character. Returning to the scene of his early Christian service, he engaged in its duties with fresh ardour, and with increased experience. It was at this time (1796), that, perceiving how much those among the lower classes, whose minds were enlightened, were in want of books, he conceived the idea, then a novel one, of beginning a Library in connection with the Sunday-Schools, which was to contain works of general interest, and to be open to subscribers of all denominations. His efforts met with that opposition which every new scheme has to encounter; but the promptness and ability which he even then manifested in forming plans and carrying them into execution, was at length effectual. This institution has continued permanent in his native town, and is still a means of usefulness. A little before this time, his elder brother (Mr. T. H. Carpenter) began one at Birmingham, under the name of the Artisans' Library, which (now merged into the Mechanics' Library) still adds to the sources of improvement possessed by the labouring classes in that town.

When he had arrived at the age of 17, it was determined to send him as a student to the Dissenting Academy at Northampton; the trustees of which agreed to consider him as having passed one year of the prescribed course of five sessions, under Mr. Blake. Hitherto,

except till within the last two years, he had enjoyed but little the advantages of a regular education. His preceptors (previous to Mr. Blake) had other objects which interfered much with attention to his improvement; they required little of him, but he required much of himself. If he were not stored with copious attainments, he had formed those habits which gave him the ability subsequently to acquire them. He was early led by his parental friend, Mr. Pearsall, to consider that what was worth doing was worth doing well,—a maxim which he himself ever impressed upon the young from his own experience of its value; and he was led to consider time as a talent which was to be improved.* His attention was directed to but few objects of study, but he had thus better opportunity of indulging his love of investigation, and of viewing them in their different bearings: his abundant leisure co-operated with his mental activity, in enabling him to form and cultivate those habits of order, method, and arrangement, for which he was so remarkable; and the constant attention to accuracy, which his friend instilled into him, never permitted him to rest satisfied with an imperfect knowledge of any subject which engaged his attention. These habits must have been of importance in the formation, not only of his intellectual, but of his moral character. In an early letter he speaks of himself as having had strong tendencies to evil, but adds that his

* "A father's tender love to his children," he writes in later life; "I hope they are striving to make home happy, and if possible to improve some of their time. 'Nulla dies sine linea,' was Mr. Pearsall's maxim to me, and I give it to them."

character had been formed by circumstances. Always susceptible, quick to feel and prompt to act, with no tender and watchful mother near to guard and form his youthful mind, he must often have erred; but there was much in his position favourable to his moral improvement. Living with those whom he was taught to respect, he was early led to restrain any promptings to childish passion: if there was but little to excite, there was also little to irritate; and his warm temperament in boyhood called rather for direction and control, than for external stimulus. His aged friend was well qualified to enforce on him the habit, as well as the principle, of duty, and to train him to that exactness and regularity, which are so rare in early youth, but which exert such a beneficial influence on the heart, as well as on the mind.

Some of the incidents we have recorded, as having contributed to form his character, may to many appear trivial and common-place; but it is not the less important that they should be noticed; and those who are engaged in the work of improvement, whether their own or that of others, will trace with interest the permanent effect, and complicated results, of ordinary circumstances. Their very commonness should lead us to remark, that singular coincidences and unusual events are not necessary elements in the formation of a great character; but that the materials are offered to all, by the right employment of which the way is laid for usefulness, if not for eminence. Peculiar indeed must those circumstances be, which cannot be turned to good account, if the mind is properly prepared by judicious

intellectual and religious cultivation. If the judgment is trained to discern the use that may be made of all that passes around, then, though the events may be beyond our control, their *consequences* will be modified by ourselves. If the conscience is early imbued with a deep feeling of our accountableness to God, virtue of some kind will spring up, though its nature and direction may be influenced by external circumstances. The languid current may be checked by the obstacles that shall be raised to impede it, and the waters may be swallowed up by the soil around ; but the strong stream will not be overcome,—it will force its way,—it will find a channel somewhere,—though its course will somewhat depend on the resistance of that which opposes its progress.

CHAPTER II.

COLLEGE LIFE.

1797—1801.

AT the commencement of the session of 1797, the subject of this Memoir entered as a student at Northampton, in the Academy first established there, for the education of Protestant Dissenters, under Dr. Doddridge, afterwards removed to Daventry, where it was successively under the care of Dr. Ashworth, Mr. Robbins, and Mr. Belsham. Mr. Belsham's opinions, when he undertook the office, were those of high Arianism ; but they were united with a fearless spirit of free inquiry, which he delighted to cherish in the minds of those, whom he was training to instruct and enlighten others. It can excite no surprize that sentiments but little differing from modern Unitarianism were gradually embraced, both by the tutor and the students. Aware that such were not the opinions of the founders or trustees of the institution, he honourably resigned his office ; this was offered to the Rev. John Horsey, of Northampton, to which town the institution was removed. The new tutor,

though his creed was much the same with that of the trustees, resembled his predecessor in liberality and candour, united with uprightness of mind; he placed no check on freedom of inquiry, but encouraged his pupils to test his views by reason and Scripture, and to search for themselves, to see "whether these things were so." The students at Northampton did not differ in sentiment from those at Daventry, and this caused much dissatisfaction and anxiety in the minds of the trustees.

Of the state of the Academy when Mr. C. entered, we may gain a little information from the following extract from one of his letters; and, henceforward, we shall be frequently enabled to make him, in this manner, his own biographer:—"We have no regular tutor except Mr. Horsey; Mr. Ross takes the mathematical part, and Mr. Case, the senior student, the classical: we shall have a classical tutor from Scotland by the 22nd of this month; the trustees do not seem to wish to get a mathematical tutor, for fear, I suppose, they should teach the students sufficient to make school-masters of them. I have at present but seven lectures a-week, two in Pneumatology, two in the Classics, and three in Algebra; but I suppose we shall have more in the classics when the tutor comes. * * * There are but twelve students, but we expect three or four more after Christmas." In the middle of the session the trustees, mainly solicitous to restore its lost orthodoxy to the institution, resorted to the unfortunate expedient of inviting from Scotland, to undertake the office of classical tutor, the gentleman alluded to in the foregoing extract, whose only recommendation appears to have

been his high Calvinism. The students soon discovered his utter incapacity to instruct them; he was accustomed to employ literal English translations; when any of the class was unable to proceed, "whether intentionally or unintentionally, he did not know how to assist them," and by his gross mistakes incurred the contempt of the young men. To have a tutor so utterly incompetent, was sufficiently disheartening; but they had reason to suspect him as a spy upon their conduct, and a maker of mischief between them and the trustees. Though the behaviour of the students was at least equally good with what it had been for the past seven years, complaints were made by the trustees, and suspicion naturally rested on the tutor, as it was believed that he was desirous of displacing Mr. Horsey, and obtaining for himself the Theological chair. He was obnoxious to the young men from the tone of his pulpit discourses, which were not only highly Calvinistic, but unargumentative and declamatory; and even some of his orthodox brethren in the ministry, though they had welcomed him on his arrival, were compelled to acknowledge that he was "very bigoted to his sentiments, and very overbearing in his manner." The students expressed their disapprobation, and incurred the censure of the trustees. They felt that he was opposed to their interests, and they could not respect him for his attainments. "Can he," they thought, "be considered as a proper person to be one of the heads of a seminary like this, who is neither able nor willing to fulfil his part with propriety; and who openly declares that he had much rather spend all his time in preaching?—A man whom we cannot

respect, and certainly cannot love?" Complaints were made on each side; and he published about the town, that either the students should, or he would, leave the academy. At length the trustees, finding that the heterodoxy of the students was increased, rather than diminished, by the means they had taken to check it, and perplexed by the difficulties that surrounded them, determined to dissolve the academy.

In these circumstances it is obvious that, in the departments of general knowledge, the students, especially the junior ones, must have had very scanty instruction: they do not, however, appear to have been deficient in diligence, and read several books of Virgil, Horace, and Homer; and, in addition to the business of the class, Mr. C. perused, with great interest to himself, the whole of D'Alembert's Algebra. We learn from a respected fellow-student, that he attended "Mr. Horsey's lectures on Pneumatology, which," says he, "we considered very valuable; they were originally composed by Dr. Doddridge, but afterwards greatly amended and enlarged by Mr. Belsham, by whom they were left as heir-looms to the Northampton Academy. During this year it was ordinarily the practice to read the works of Locke and Hartley with great care, together with many other works of a philosophical and ethical character, referred to in Mr. Horsey's lectures. The perusal of such works was imposed upon us as a duty essential to the due understanding of the lectures, as well as being calculated to enable us to sustain reputably our respective characters in the various intercourse and friendly disputations of the institution. Carpenter was

always well up in his points, and never failed to perform the duties of his several examinations with great credit. In March, 1798, he was required to deliver an oration from the Rostrum of the College, and chose for his subject, the denial of an evil principle in the universe. The subject, as I have often heard Mr. Horsey state, was treated, considering the age of the writer, with great learning and talent.

* * * * *

“Recollecting distinctly and vividly the impressions which lie back forty years and more, I would say that what struck me most in the mind and manners of my lost friend, at the age I first knew him, even more if possible than his intelligence, were his gentleness and sweetness, and the character of sanctity, natural, native, wholly unassumed and unassuming: there seemed to be one path of life suited to him,—that which he chose.”

Metaphysical inquiries seem even at this time to have excited his eager attention. In a letter to his mother, he says that he was much occupied, as, in addition to French, Classics, and Mathematics, he was giving “very close attention to the study of the doctrine of Necessity.” He appears also to have read with great approbation the works of Hartley, a philosopher for whom he retained through life a very high respect.

Though his means of literary education must have been comparatively limited at Northampton, the circumstances in which he was placed were highly important and beneficial in the formation of his character. He enjoyed new and extended opportunities of social intercourse. For the first time, he was placed among

youths of his own age, and destined for the same profession; and the students appear to have been closely united with each other, and with the excellent and intelligent family of the theological tutor; but his feelings of affectionate regard were peculiarly drawn out by Mr. John Ross,* whose great intellectual powers were united with a remarkably high standard of christian excellence, rendered more attractive and interesting by the child-like simplicity of his character. The conduct of the students appears to have been in some respects beneficially affected by the appointment of the classical tutor, to whom we have alluded; as, whilst it united them more closely, it afforded them an additional stimulus to shun all appearance of evil, and to adhere to a high standard of morality. The peculiar circumstances of the academy were necessarily trying to Mr. C.,—a young man, for the first time apart from his friends, and who had to judge and act for himself. His energy of character led him, as we have early seen, to plan and to execute. He was always opposed to every thing he deemed mean and dishonourable; and he took an active part in the deliberations and proceedings occasioned by the position in which the students stood; and, as the Rev. B. Carpenter, his uncle, was the intimate friend of the trustees, and adopted the same views, he was often the natural medium of communication between the two parties. It may be readily imagined, in these circumstances, that his residence at Northampton, though attended with many new sources of

* This gentleman died in May, 1801. His name will frequently occur again.

happiness, was not undisturbed with considerable solicitude, owing to the unsettled state of the institution.

In connexion with the foregoing remarks, it may be desirable to give an extract from a letter addressed by him to his uncle, May 14th, 1798. After alluding to the circumstance, which had been made a great handle against them, of their absenting themselves from public worship once when Mr. S—— preached, to mark their disapproval of his bitter and declamatory harangues, he continues:—

“Certainly, Sir, I have not studied the doctrines nor the evidences of Christianity; nor have I made up my mind on any of the systems of Christianity, except the tenets of Calvinism. * * * You cannot, I think, wonder that I except the tenets of Calvinism, as you know that I have always been led to believe that those tenets were both irrational and unscriptural. At Kidderminster I was not accustomed to hear sentiments termed orthodox treated with ridicule, as I was acquainted only with Messrs. B., R. and T. H.: with the last, the only likely person among them, our conversation was in general on subjects which had no particular connexion with religious topics. I think I can say the same with respect to this place; our conversation generally turning upon the evidences of Christianity and of the existence of the Deity, and other subjects connected with our respective lectures; and I have remarked that, in our different conversations, I have been perhaps the widest in my sentiments of any at present in the academy. We certainly are not Calvinists, nor likely to become such (I fear that

the violent zeal of our tutor may have a tendency to make us run into the opposite extreme); but I can safely say, that, among the six who reside in this house, and with whom, of course, I am most acquainted with respect to their sentiments, not one has decided or attempts to decide on the other disputable points of Christianity.

“Sir, the conduct of the students, as a body, has (since the time I mentioned in my former letter) been such, that none, how great soever their prejudice may be, can with any degree of justice reprehend them for any part of it. Their behaviour at the time of public worship cannot but be acknowledged by their greatest enemies, to have been such as will do them credit. The same holds good with respect to their behaviour at family worship;* and if there have been instances of individuals, among whom, you know, I rank the foremost, behaving in a manner which cannot be justified towards our present Classical Tutor, it has been confined to individuals; and, at present, our tutor cannot blame us for any want of respect to him.

“The students, Sir, are glad to find that the trustees do not intend to restrict their sentiments. There is not, perhaps, an individual in the house, who is not convinced of the propriety of cultivating habits of seriousness; and certainly, Sir, if at this time a strict investigation was to take place of the private conduct of the students,

* One of the trustees, who got his information, not from Mr. Horsey, but from other persons, had stated that he believed that the students were not deficient in abilities or application, but that he was afraid there was no piety in the house.

it would be such as to do credit to the students themselves, and very much so to Mr. Horsey. The first time Mr. H. particularly addressed the family on that head this session (though he had frequently severely reproved us in the long room), was about three weeks before Christmas. He there delivered his sentiments in so affectionate a manner, and clothed in such striking language, as showed a real concern for our welfare. We immediately sent a deputation to express our thanks for it, and our warm approbation. From that time we may date whatever change has taken place in the conduct of the students. Since then he has had repeated conversations with us on the subject at lectures, when we showed up our orations, and when with him in the parlour on Sunday evenings. I mention these things to show that Mr. H. has done all that lay in his power; and, if the amendment has not been so great as might have been expected, the fault cannot be laid to his charge. No doubt Mr. S. may think, and has said, that the credit of our change is due to him, but this is by no means the case; give to every one his due, and Mr. S. will appear to have had no share in it; and, indeed, no one will say so, unless they attribute the change of conduct in the students to so unworthy a motive as fear.

“ If Mr. H. remove hence, owing to any circumstance which may occur, it certainly will be the breaking up of the present academy; and I think the trustees will not readily find any person who will perform the duties of his department with greater care, with greater candour, or with greater propriety. He is intimately acquainted

with the subject matter of our studies; and as such, as a man of distinguished piety and moderation of sentiment, as one who possesses the affections of the students, his place I should suppose cannot be supplied by any person whom the trustees can name."

There was a rumour among the students, that the trustees did not intend to grant any more admissions till they should have finished their course, in order that the college might be purified from heresy; but they were much surprised and disturbed by the sudden dissolution of the academy. Their dissatisfaction was increased by an apparent reluctance to continue their exhibitions: the effect of which would have been, either to have sent them forth as preachers unprepared; or to have obliged them to adopt some other mode of life, in which case their years of study would, in a pecuniary point of view, have been worse than unprofitably employed. The exhibitions were continued; but still there appeared a slur upon the students, which, in honour, the trustees ought to have removed, by stating the true cause of their proceeding. The following extract will show that, at the time, it was not with certainty known even to the young men themselves. In a letter to his uncle, the Rev. B. Carpenter, July 30th, 1798, he says, "I am informed that the trustees, when canvassing the conduct of every student, mentioning my name, said, I was a determined Socinian when I entered the house. From what source they drew this information I cannot tell; though I own that I was more decided in my opinions, and further from what is called moderation, than I am at present; but it appears to me to open a

very fair clue to the cause of the dissolution of the Academy. The trustees shelter themselves in their own power, and seem determined not to say any thing that shall in any degree provoke an investigation; for, in looking over the last 'Monthly Magazine,' I do not find even the fact mentioned; and in a periodical publication of such a nature as the 'Protestant Dissenters' Magazine,' it seems rather extraordinary that nothing should be said of an event in which every dissenter must feel himself interested."

Mr. C. returned to Kidderminster dispirited and anxious respecting the future; naturally exaggerating to himself the evils that would result from this step of the trustees, and fearful lest he and his companions should suffer in the estimation of the public, who might draw an inference unfavourable to their moral conduct from the unexplained dissolution of the academy. His painful feelings were greatly increased by the death, after a short illness, of Mr. Pearsall, whom he almost looked upon as a father.

His expectations from his friend were moderate; and when Mr. Pearsall expressed a wish, near the close of his life, to alter his will in his favour, he declared that he was satisfied. He was not, however, aware that it had been made less favourable to him than he had been led to expect: instead of at once receiving a sum which would have rendered him independent, until he could provide a maintenance for himself, he was not entitled to the property left him before Mrs. Pearsall's death; and a large part of it depended on his entering the ministry; and as the reduced circumstances of his family

prevented them from assisting him, he found himself dependant upon those, whose views and plans of acting were very different from his own, for the supplies necessary for the completion of his education; and he felt no certainty of obtaining them. It is true that the trustees of the academy gave a small annual sum to each of the students, during the remainder of their five years' course; but it was far from being adequate to the expense necessarily incurred.

Much difficulty, therefore, arose with respect to his future plans. The Rev. B. Carpenter, who always appeared to fear giving too great a scope to his ardent and active mind, wished him to pursue his studies with him for a year; but this arrangement did not meet with his approval. A few months afterwards, he writes,—“I cannot help thinking that my uncle's design, in wishing me to come and live with him, was, to destroy or curb my heterodoxy; and, when thus purified, to have transferred me to the New Academy, [the establishment of which was contemplated by the Trustees]: I never reflect upon the decision I formed on that offer, but with the greatest pleasure.” Some of his fellow-students determined on entering at Manchester College; but the state of the institution at that period was anything but attractive; and, from what he saw of it in his subsequent journey to Scotland, he felt that he had acted wisely in resolving not to go there. His own mind was strongly inclined to Glasgow, where he would continue to enjoy the society of some of his most valued fellow-students; he expected to find there more extended opportunities of improvement; and his love of science led him to

form the wish of uniting the study and practice of Medicine, as a Physician, with the duties of the Dissenting Ministry. This plan the representations of a valued friend led him to relinquish ; but, when at Glasgow, he attended the Lectures on Anatomy, and always felt great interest in the connected studies.

After a long vacation, during which he devoted himself to various occupations,—among which may probably be mentioned the transcription of the valuable Lectures on Divinity, delivered by Mr. Belsham, at Hackney College,*—he repaired to Glasgow, in October, 1798, in company with two of his fellow-students. It may be easily supposed that the long journey from home, through a country the features of which were to him novel and striking, and the difference of manners and habits, which was then more marked than now, between the Scotch and the English, afforded him many objects of interest. He was provided by one of his friends with some letters of introduction, which he found of service ; and Mr. Horsey had commended the Northampton students to the notice of Dr. Davidson, the Principal, and Dr. Findlay, Divinity Professor. “We were received by the latter,” says Mr. C. “with that kind affability and friendly attention, which made us consider ourselves almost at home with him, as soon as we were acquainted with him.” By Dr. Davidson “we were informed that, as exhibitors of Dr. Williams’s fund, it would

* They fill four 8vo. vols. I. on the Evidences of Revelation. II. and III. on the Scripture Doctrines. IV. Introductory to the study of the New Testament. From a date in one of the volumes, they were probably copied at this time, but it may have been subsequently.

be necessary to be public students, (instead of private, as we had intended) ; and that there were very great doubts of our being admitted as Theologians, unless we had taken the gown, and had gone through the previous courses of Logic, and Natural and Moral Philosophy, which take up three years. We waited on him again on Monday, by his appointment, and were told that he had consulted the faculty, and was sorry to inform us, that what he had said on Saturday was considered by them as indispensably necessary, so that we must either comply with this decision, or give up the exhibition. As the attendance on the lectures delivered here on Divinity is not the principal object of my coming here, and as I intended to go through a course of Logic, this is not a great hardship to me, and we all determined to enter ourselves as Logicians." Soon after he arrived, it was the season for the half-yearly performance of the Sacrament. The fast days, the preparation sermons, the thanksgiving day, altogether taking up the greater part of a week, afforded to his mind a very striking contrast to the simplicity of the rite as portrayed in the Gospels.

Having passed a creditable introductory examination, he entered with earnestness and pleasure upon his new and much more varied course of study: his exertions, however, were early checked by a very severe attack of Rheumatic fever, which, from Nov. 19th, precluded him for twelve weeks from attendance on the College classes, and more or less impeded his progress through the whole of the session. It was the impression among his fellow-students, before his illness, that he would have

obtained the first prize ; but his absence from lectures, of course, completely "put him out of the competition:" he succeeded, however, beyond his hopes ; as a class prize in Mathematics, and the fifth prize in Logic were awarded him. He never made rewards an object of exertion ; but it was undoubtedly gratifying to him to receive them in such circumstances.

His illness was of a very serious nature, but he happily lodged with a worthy family, by whom for many long and painful months, he was nursed with the greatest care and attention. He remained with them during his whole residence in Glasgow ; and the cup from which he was accustomed to drink, and the memory of his sayings and doings, were for twenty years affectionately cherished by his aged hostess, who was ignorant that the object of her warm attachment was then regarded with love and respect by a widely extended circle. "You need never feel," he tells his mother, "in the least apprehensive at the idea of my being ill in this land of strangers : it has proved to me a land of friends. The inhabitants of the house, and the woman I have had to wait upon me, have in every respect made my situation as comfortable as if I had been among my friends ; excepting in those minutiae which none but a friend can give, and which none but a friend can feel. To Mr. A. I am particularly indebted for his kind attention in numerous instances ; and I would mention it as an instance of kind humanity, that three of those professors, to whom I was introduced, viz., Dr. Findlay, Mr. Jardine, and Mr. Young, have each called upon me, and offered me any assistance which lay in their

power, particularly any wine, jelly, &c., that they might happen to have in their houses: the latter called twice, and, by his friendly mode of conversation, made me consider myself quite at home. The good old man first mentioned called on me more as a divine, and endeavoured to cheer my heart with whatever good instruction he thought necessary for my situation. I scarcely need mention to you, that my companions contributed many of their hours, in order to render the bed of confinement less irksome, and have done all that lay in their power in order to render my situation more agreeable."

In the days and weeks of solitude, during which he was confined to his chamber, he had much leisure to look into his own heart. Extreme conscientiousness was one of his characteristics; and he would not have been human, if he had not found some causes for self-reproach. From this period he manifested clearer and more elevated views of religion, greater watchfulness over his own self-culture, and a carefulness to fulfil every duty, which often led him to an over-estimate of the claims of others upon him. His friend Ross was his frequent visitor, and he could not but be a most valuable one, from his religious cast of mind. Shortly after he was himself convalescent, his fellow-townsmen, the late J. Jeffrys, Esq. was seized with typhus fever, and was for some time dangerously ill. "While there is life there is hope [writes Mr. C.]: though I cannot avoid apprehension, I will not suffer these apprehensions to deprive my mind entirely of its energy. While I had

death in view, I know not how it was, I was composed ; but now it appears about to attack one in similar circumstances, my mind becomes unusually depressed and agitated." This doubtless served to fix yet deeper the solemn reflections which his own illness had occasioned. Before he went to Northampton, he had largely partaken in the political excitement of the time : the French Revolution, the subsequent riots in Birmingham, in which his family narrowly escaped being sufferers, and the general political ferment, had seized upon his imagination ; nor was he entirely free from that sceptical spirit which accompanied it, though he was far from seriously hesitating as to the truth of Divine Revelation.

As doubt had never taken any definite form, he might have never known that it had entered his mind, if in these long hours of languishing, and especially when he felt the probability of his being called to give up his last account, he had not learnt the infinite importance of the Christian Dispensation, not only as our charter of immortality, but as the foundation of the sinner's hope. Probably he had not then discriminated between the faith of the heart and intellectual conviction ; but he felt the necessity of resting on a sure basis ; and he determined that, if health should be restored, one of its first employments should be carefully to study the Evidences of Divine Revelation. In pursuance of this resolution, he remained at Glasgow during the vacation, devoting himself to this object with his wonted ardour of pursuit, and laborious accuracy, which were rendered more

intense by the earnestness with which he engaged in his present study.* This illness, then, probably led him to that deep and unwavering conviction of the truth of Divine Revelation, and that high appreciation of its importance, as conveying to us the terms of acceptance, and the promises of pardon, which, ever afterwards, distinguished him. But we can add his own words. He writes to his sister, July 9th, 1799, "Since the vacation commenced, I have devoted the chief part of my time to the study of the evidences of Christianity.

* * * Priestley's Institutes, Lardner's Credibility, and his Jewish and Heathen Testimonies, Duchal's Sermon on the Internal Evidences, Farmer and Campbell on Miracles, are what I have read. Some few others, if I can procure them, such as Douglas's Criterion, Butler's Analogy, &c., I shall peruse. Having given about four months of the vacation to that pursuit, the two last I shall employ in classics and composition. There is in Pistorius's Notes on Hartley (the third vol. of the last edition), a most excellent essay on miracles, in which he demonstrates the truth of the miracles related in the New Testament: if you have an opportunity to look at it, I think you will be very much pleased with it. It is most astonishing what an effect ridicule has on the mind, though one is convinced of the truth of that against which it is directed. During my illness I often could not help thinking that Christianity was false, though, when I came to examine the ground of the opinion,

* A slight memorial of his labours remains in an 8vo. volume of neatly-written "extracts, tending to confirm the Gospel History, and to illustrate different passages of it."

no objection rose which I could not easily obviate. I am persuaded it was owing to my having frequently heard objections made against Christianity by some, who seem to think it the mark of a philosophic mind to consider it as a thing which is not to be proved. I would not be uncharitable, but I am persuaded that there is not one in a thousand, of those who style themselves free-thinkers, that has paid any proportion of that attention to the numerous irrefragable evidences upon which Christianity rests, which he would to the investigation of things of the most trifling comparative importance. The evidences sufficient to satisfy a candid mind lie in a very narrow compass; but I cannot think any man justifiable in relinquishing Christianity, till he has thoroughly weighed the body of argument for and against it. I believe every thinking Deist will wish Christianity to be true; and, since it can never be proved to be false, though he may have doubts in his mind respecting its truth, he must think it best to admit it; so that, if he err, he errs on the safest side. I firmly believe (and I think, if you read the essay I mentioned, you will allow I have ground for my belief),—I firmly believe that the case is precisely the same between the Deist and the Christian, as Mr. Horsey used to represent it between the Theist and the Atheist, that, if the Christian has difficulties to encounter, the Deist has the grossest absurdities; and it ought to be recollected that, even upon the scheme of Natural Religion, independently of Revelation, there are very great difficulties, such as the existence of natural and moral evil &c., which nevertheless we are obliged to encounter, rather

than to loose the Gordian knot by cutting it, and running to the absurdities of Atheism."

During the session, 1799-1800, he attended the Moral Philosophy lectures of Professor Mylne; the second or higher class of Mathematics, the professor of which was Mr. James Millar; and the private Greek class, as it was called, of Professor Young, who gave "lectures on the philosophy of the Greek language, and very learned criticisms on the higher Greek authors, which Mr. C. attended with extraordinary delight to himself, and great success as to his attainments in the language." He was visited in the spring with a return of his disorder; but it fortunately was not of very long continuance; and it did not prevent him from distinguishing himself at the termination of the session. In a letter to his mother, April 18th, 1800, he thus writes:—"It would at least as much proceed from vanity, if I were to conceal my success in the classics, as it will to mention it; and you will now receive rather a particular account of it.—(N.B. Those who cannot bear an extra dose of egotism must hear no more, or remember to whom it is written.)—On Tuesday last we were employed in deciding the prizes in Mr. Mylne's class; he had altered his number from three to six. First and second for best exercises, first and second for best translation [of portions of Cicero's moral treatises], first and second for general appearance. As my exercises had met with Mr. Mylne's approbation, I thought I had reason to expect a share in the first class of prizes; but *did not* expect that the class would almost unanimously adjudge the first to me. Mr. Blair, whose compositions had

been equally distinguished with Mr. M.'s approbation, got the second. The same gentleman carried off the first of the second class, with very few dissenting votes; there should have been *not one*, for I do not think he could have been excelled, either in the elegance or correctness of his translations; and they had constantly and deservedly received Mr. M.'s warm applause. L. C. unexpectedly, I think undeservedly, came in for the second. In the decision for the third set of prizes, the class seemed to be uncertain of the object of them. As I apprehended this to be regular attendance, propriety of behaviour, and *excellence at the examinations*, and that Mr. Blair was not excluded by obtaining other prizes, I gave my vote to him. A majority of the class gave theirs to Mr. Ross. He highly deserved one; and they probably substituted his *excellent essays*, for the last object I mentioned, in which Mr. Blair excelled. The second was adjudged, with the greatest propriety (if Mr. Blair were left out), to a Mr. Boyle, whose name will occur hereafter. After the voting, I handed to the Professor the following note:—'L. C. takes the liberty of proposing that the two prizes for exercises be considered as equal. If his exercises possessed any merit, those of Mr. Blair were marked with so superior a degree of elegance and beauty of composition, that the justice of the proposal can scarcely fail to appear to any one, in as strong a light as it does to himself.' I proposed this, because our compositions were of so very different a kind, that I esteemed a comparison rather unjust. However, Mr. M. thought, as it had been decided by the class, it was proper to let it remain."

Fearful, apparently, of even the semblance of vanity, he heads the next paragraph, "*This to my parents only.*" "The first Saturday after my return to the class [after his attack of illness], Mr. Mylne read an exercise of Mr. Blair's, against the probability of the amelioration of the world (and against his own sentiments). Mr. M. pronounced it the most eloquent piece he had ever read in his class. He then spoke of another, of excellence not inferior, but of a different kind, and read one of mine, in which I attempted 'to trace the origin of the desire of knowledge.' He said more in its praise than I need repeat, perhaps more than was just; and kept both the exercises. He told Mr. Young afterwards, that he had that morning read the two best exercises he had received since his becoming professor, which, however, is but three sessions; and he still retains the exercises, to show them to some of his friends. Mr. Blair's cannot fail to meet the approbation of every one, mine will only please those who think the mode of analysis just; and, in this country, few are so liberal in departing from the common standard of philosophical orthodoxy as Mr. Mylne; with others it might meet with ridicule.

"In the senior mathematic class two public prizes were given. Mr. Boyle had the first, and richly deserved it. I did not think it did any honour to the discernment of the class that it was but by a majority of one, and one voted for a third person. I came in for the second, with the exception of my own vote, and of the same vote as before. Mr. Boyle had taught the junior mathematical classes in the academy at Ayr, and

his knowledge in the mathematics was much more exact and extensive than mine. A little more about self, and I have done. Mr. Ross and I are competitors respecting a prize exercise on Memory, which Mr. Jardine gave out for last vacation. From Mr. Ross's metaphysical abilities, I little expect success; if he get the prize, I shall be able to show you that I do not wish to hold up the bright side only." The Greek class which he attended, being a private one, although distinguished for its high credit in the college, yielded no honours to the successful students at the end of the session.

As his illness, during the first year that he was at Glasgow, had precluded him from making much progress in intellectual acquirements during that period, he was very desirous to remain a fourth session. He found, however, some difficulty in providing the necessary resources. Mrs. Pearsall had promised to his aged friend, on his death-bed, that she would assist him during the time of his preparation; but, from various circumstances, he found some difficulty in obtaining what he regarded as his right. His letters on these matters are very characteristic; firm, but respectful; frank, though not encroaching. The trustees of the Northampton Academy, after considerable hesitation, agreed to continue his exhibition another year; to which he now looked forward, though circumstances afterwards occurred which led him to forego it. His uncle, the Rev. B. Carpenter, disapproved of his intention, and stated that "the reluctance to enter on the ministry increases, instead of growing less, by deferring

the time;" but he replies, "the office of the ministry is the object of my choice; to qualify myself for discharging its duties with usefulness, is the principal design of my studies; and my reluctance to enter immediately upon it proceeds, not from my objections to the office itself, but my idea of my not possessing the requisite qualifications, and because I wish to acquire some knowledge on other branches of learning, which, though not absolutely essential to my utility as a preacher, will be to my utility as a man." In another letter he says, "My object is to qualify myself for other literary pursuits, besides that of a minister (though this my first object); for instance, a lecturer in chemistry, in which a dissenting ministerial physician has had much success, but particularly for a tutor; and if I leave next year, having never yet crowded myself with business, upon the supposition of four sessions, I shall (*i.e.* I must) attend five courses, which will so much divide my attention, that I shall reap little benefit from any." "I see no utility arising from having a separate set of men to preach alone; for we have several instances in this town, of persons engaged in business, delivering good exhortations &c.; but a minister, I apprehend, ought to be thoroughly acquainted with the evidences of Christianity, and the principles of morals, and to have a sufficiently critical knowledge of the Scriptures, to enable him to solve the difficulties that occur, and to answer the cavils of infidels." "I do not choose to discredit my profession and cramp my exertions in the cause of knowledge and virtue, by too short a preparation." A former fellow-student at Northampton had

entered rather early upon the world, but he did not feel inclined to follow his example; speaking of this gentleman's pulpit popularity he says, "That I never expect to meet with such success is most certain; that I should not be pleased with it, I venture not to say; but, as I am conscious I do not possess that firmness of character, which would enable me to *feel* it (for I assuredly should *think* it) of no worth in itself, I have reason to wish to avoid it.* * * I relish a college life so much, that I shall require some pretty strong stimuli to induce me to quit it; and shall be under the necessity of calling to mind that my duty here, consists in preparing to be beneficial to some of my fellow-creatures, as I am of no service to them at present."

He had been kept in considerable suspense, whether he should pass his second vacation at Glasgow, or return to England. The approaching marriage of his eldest sister, however, determined him, and he returned by a sailing-vessel, from Greenock, to Liverpool: owing to the contrary winds, he was five days and a half on the passage, and appears to have been at one time in considerable danger. "June the 3rd, [he writes], was the day I gave my sister away: on the Sunday before which, I opened my commission as a Christian Preacher: whether or not this will be unexpected intelligence to you, I know not; but when I left Scotland, it was so far my intention not to preach, that I had made no preparation whatever, and I mounted the pulpit in clothes which bore little resemblance in colour to those we generally consider as proper for a preacher." His first sermon was at Kenilworth, June the 1st, 1800, where

he preached at the particular request of the Rev. J. Corrie, who was then hesitating whether to accept the invitation of that congregation to succeed his father. He subsequently preached at Warwick for the Rev. W. Field, and at Bromsgrove for his uncle; "the other time I preached was at the last place you would expect, being at Kidderminster on the sacrament day, August the 3rd. Mr. B. rather pressed me to officiate there one part of the day,—I refused. But (second thoughts are best), after Meeting in the morning, considering that the charity sermon which was that day at church, would probably draw off some of the congregation; that the weather was very warm, and that consequently some of the luke-warm people might stay at home; that it would not be known, and consequently I should have fewer auditors; and lastly (which made the preaching scale preponderate), that it would probably be expected that I should preach once before I left Kidderminster, I told Severn that I would preach in the afternoon, which I accordingly did. I secured myself from the possibility of preaching again, by cutting the only two sermons I had made into one."

As he visited England to recruit his health, and to see his friends, he did not think it right to study as hard as he would have done at Glasgow; but he did not neglect Theological reading. "I have begun [he says, August the 6th] my readings relative to the New Testament, and shall spend the chief part of the time I remain here in such pursuits. I am now perusing Beausobre and L'Enfant's Introduction to the New Testament."

After a tedious voyage of a fortnight, from contrary winds and delay in procuring a convoy (which the war rendered necessary), he reached Glasgow, in October, 1800. During the ensuing session, he attended "the third class in Philosophy as it was called, which was that of Natural Philosophy, requiring a very considerable previous knowledge of practical Mathematics. The Professor of that class, was Dr. Meickleham, who also delivered Lectures on Experimental Philosophy in a separate course." He joined the class of Anatomy, under Dr. Jeffray, and that of Chemistry, under Dr. Cleghorn; into both these pursuits, he entered with much delight. He also continued to attend the private Lectures of Professor Young; and Mr. Mylne's course on Moral Philosophy, as a private student: "these [he says] I would have deferred till next year, but the state of my health prevents this, as I shall leave Scotland next summer, if I have much return of my old complaint next winter."

His frequent indisposition at the commencement of the session, which for several weeks precluded him from paying any useful attention to study, led him to think of removing to Edinburgh, where there was less rain and a freer circulation of air. His health, however, improved, as the year advanced, and he was able to devote himself to his favourite pursuits with considerable success. In addition to the regular business of the classes, he composed an essay on a subject proposed by Professor Mylne, to which he thus alludes:—"About two months and a half before April the 1st, I was closely engaged in composing an essay on the 'Asso-

ciation of Ideas ;' and as I wished to make it, as much as I could, the offspring of my own reflection, I read scarcely anything on the subject, and directed my thoughts to it as much as possible. It has been, I think, extremely beneficial to me." A fellow-student remarks of him :—" As to Carpenter's own inclinations in study, he always appeared to me chiefly to attach himself to those inquiries, which were first placed before his mind and mine, in the courses of lectures on Pneumatology at Northampton, and of Professor Jardine and Mylne at Glasgow :—viz., those which have been often designated, the ' Philosophy of the human mind.' He was ardent, as he was exact, acute, clear, and persevering, in every study which he undertook. The pleasure of intellectual exertion, and the thoughtful prospect of usefulness in the important calling to which he destined himself, seemed continually to unite in animating his labours as a student. I can hardly suppose, that he had a contemporary amongst us, to whom *to think* was more visibly a vocation for life."

Towards the close of the session, his friend Ross, for whom he entertained the very highest regard, became alarmingly ill ; and it was thought desirable that he should return home to his relations in Yorkshire, as the only chance of his recovery. Mr. C. accompanied him to Leith, and remained with him for more than ten days, till he could meet with a suitable vessel, tending him with the most affectionate care ; though it was very important for his success in his College classes, that he should not be absent at that juncture. He felt, however, amply rewarded for the sacrifice he was

making, by the feeling that he was able to be of essential service to his sick friend.

“I came home [he says] April the 27th. The prizes in the Natural Philosophy were adjudged soon after, and I had the good fortune to obtain the first prize. Had they depended upon examination solely, I should not have thought this determination just; for Logan paid very much attention to it, and did that part of the business best. I had, however, taken considerable pains with some of my exercises, and they had met with more approbation from the Professor than they deserved: this circumstance, I imagine, decided in my favour, as there were not above four dissenting votes. If Ross had been capable of attending to the business of the class, he would have carried off the first prize without opposition.” He also obtained the prize for the “Association exercise.” The Natural Philosophy prize was no small distinction, from the difficulty of its attainment, as very few students of his year were able to follow the Professor to the end of his course. Owing to the low state of Mathematical knowledge among the students, Professor Millar was accustomed to lecture in a popular and superficial manner; and Mr. C. had, therefore, not made the progress under him which he desired.

On the conclusion of the session, he resolved to remain another year at Glasgow. He had found great difficulty in coming to a decision, from the variety of considerations to be taken into account. He at first had met with many obstacles, in providing the necessary means; he then had cause to fear that the embarrassed

circumstances of his family, owing to depression in trade, would render it desirable for him at once to earn something to contribute to their support ; and his delicate health, as we have before seen, appeared a bar to his residing longer in Glasgow. This last objection, however, ceased to operate ; as, with the exception of the return of his illness, which alarmed him at the commencement of the session, he enjoyed good health. "If, [he says,] I keep quite clear of illness during the remainder of the session, I shall be reconciled to Glasgow. I wrote to Mr. Corrie, about the beginning of the year, and mentioned a plan which my indisposition at that time suggested to me, of spending the next winter at Edinburgh.* Were I to adopt that plan, however, I must lose much of my vacation ; as I find the business of a tutor would take four or five, instead of two or three, hours in the day ; and I wish very much to have an uninterrupted recess to pursue my plans of study." "My vacation pursuits [he afterwards writes to his sister] are as follows :—The principal object of attention is the study of the Gospels ; the minor objects, preparation for graduating at the end of the vacation, a little Metaphysics, Natural Philosophy, Classics, and Mathematics." The death of Mr. Ross, however, at the end of the month of May, for a short time led him to postpone his other employments, to devote himself to the composition of a brief memoir of his friend.

* He considered that the climate of Edinburgh would suit his constitution better than that of Glasgow ; and was also desirous of attending the classes of Professors D. Stewart and Robison. He would have lost the grant from Dr. Williams's fund ; and intended to make up the deficiency by tuition during the vacation.

As this was his first essay in authorship, it naturally caused him some solicitude ; his scrupulous accuracy and modest deference to the judgment of others, led him to devote much time to the collection of materials, and to its revision when completed ; and the detail into which he enters respecting it, in his letters at this period, shows how completely the subject engrossed his attention. After subjecting it to the criticism of several of his friends, he procured its insertion in the "Monthly Magazine."

Mr. Ross was, in early life, a Calvinist : on his views becoming more moderate, he desired to enter the ministry, and, for that purpose, was admitted a student at Northampton. "At this time [says Mr. C], a degree of scepticism came on, after he had begun to study Mathematics. I know that it was so far universal, that he could scarcely prevail upon himself to believe in his existence ; and I think that it was much produced by expecting to have, in every thing, that strict demonstration, which he would only find in mathematical science." This incredulity corrected itself ; and, before his dissolution, he had acquired a most firm and actuating faith in God and Christ. Mr. C. was ardently attached to him ; and looked forward to the time, when he should obtain his assistance and advice, in the prosecution of the various plans of utility they had occasionally discussed. "He was [he says] a most excellent young man ; indeed I do not know his superior : his manners were so mild, and his disposition so amiable, that I could indulge in the closest intimacy of friendship with him ; and his abilities were so great,

and his stock of knowledge so extensive, that it was impossible not to derive literary benefit from his acquaintance. I was always intimate with him; but the last session particularly so. I used to spend about an hour and a half with him after dinner; and towards the last, spent one occasionally at other parts of the day. His conversation usually turned upon religious or literary subjects; and though, towards the last, he was unable to engage much in the latter, in the former he took particular pleasure; and when he engaged in them, his room became the school of virtue and piety. He is gone; but if ever esteem for his character should be erased from my mind, I hope I shall regard it as a terrible mark of depravity." As this intimate acquaintance with Mr. Ross produced an important effect upon his mind, we subjoin an additional extract relative to him; it is from a letter to Mrs. Horsey, the lady of his former tutor:—

"You know him, and you know much of his worth; but, in order to have formed a just estimate of his probable future character, you should have known him in the last year of his life. I do not hesitate to say that, of the characters that I have had an opportunity of studying thoroughly, his was that which approached the nearest to perfection. Friendship, it would be thought, would render me blind to his failings, and make me exaggerate his excellencies; but, upon a most impartial review of what has passed between us, I do not see sufficient grounds to believe that this has in any instance been the case; my heart must indeed be of rough materials, if it felt not pleasure at the idea of being the friend, and of having had the opportunity to

shew myself the friend, of a young man of such excellent character ; but I do not recollect anything which would not have been done by any person in my situation, possessed of the common feelings of humanity. I almost fear I expressed myself too strongly with respect to his difficulty in obtaining a composed state of resignation. At least, I hope I did not give you reason to think that repining fretfulness was in any instance perceptible in his conversation—far from it ! the goodness of God, the benefit he derived even from the affliction with which the Almighty had visited him, were the subjects in which he seemed to take the greatest pleasure. His struggles were solely internal ; they arose from a debilitated state of body, and only continued while his fate was uncertain. They were the result of previous associations, which had received their energy from the views of death presented to his mind in the early part of his life, and from the distressed feelings of the hours of melancholy, in which these views had most forced themselves upon him. All is, I am persuaded, to be traced to that horrid state of religious melancholy, which so much oppressed him in his childhood ! When engaged in combating his feelings, he always wished to be left to himself. No considerations could be adduced which he did not bring into view ; and their power depended upon his own exertion. I could always discover when he was in that state,—sometimes it came on even while we were conversing : I always then endeavoured to abstract my attention from him ; and at least tried to let him see as little as possible that I noticed it. His struggles were not always

successful, but I could trace the progress of the power he gained over his mind; and after he became acquainted with the certainty of his fate, his composure was I believe uninterrupted. He died as he had lived; and however much the advocates of orthodoxy may feel for his future state, I have no such apprehensions. I have not the slightest shadow of doubt that his conduct will be approved and rewarded by his great Judge." "The recollection of his virtues [he writes to his brother] and the effects which early piety produced on his mind when in the prospect of approaching dissolution, will, I hope, have a permanent influence on my conduct. That our end may be like his, is, I am persuaded, the wish of every one of us.* God grant that we may act so in this life, as to enable us to possess the same calmness and resignation when we come to lie down on the bed of death."

After he had completed the Memoir of his friend, he was led to postpone attention to the objects he had previously in view, in order to devote himself to an examination of the doctrine of the Trinity. "When your letter arrived [he writes to a friend, June 19th, 1801], I had lately begun the exercise which was given out in the Common Hall [by Dr. Findlay, the Divinity Professor]—'The view of the Socinian controversy'. I undertook it principally in order to give me a motive to review it, and also to look over the Trinitarian arguments, with which I was not much acquainted. The prize, which is only a silver medal, is

* "I am going home, I am going to heaven!" were the last words the patient sufferer uttered."

undoubtedly not worth the trouble, even if I should succeed; but I think it will be very useful to me in other points of view; and the liberality of some of the Trinitarians, and the greater weight of argument they have to adduce on their side the question than I expected, will, I hope, give me a larger portion of candour when I finish it, than when I began it. I am by no means nearer being a Trinitarian than I ever was; and indeed rather the contrary; but I perceive that, if I had been bred up in Trinitarian principles, I should have seen so much to favour this mode of faith, and such a delightful shelter in the incomprehensibility of the doctrines, that I will not say that I should easily have got rid of them. I used to think the belief in the Trinity a mere prejudice: now I think that, though very much must be attributed to prejudice, to induce a man to hold that doctrine, there is something in Scripture to countenance the opinion of a man who brings it with him; though to me there appears in almost every page sufficient to overturn it. They have, however, such a dexterous method of satisfying their own minds, by the doctrine of the two natures, that the texts which assert the humanity of Christ and his inferiority to the Father, do not in the least touch them: and they have such high ideas of the impossibility of understanding the *modus* of the Trinity, and of the inexplicable nature of the union which subsists between the Father, Son, and Holy Spirit,—that, though Cooper has, in my estimation, given a decided blow on rational principles to every explanation which deserves the name of Trinitarian, they all think that it has nothing to do

with their particular mode of belief. I know that those who believe the doctrine of the Trinity would shudder at the idea of Tritheism ; and yet I acknowledge I cannot see any medium between Tritheism and the personal unity of the Deity.

“ With respect to the arguments of the moderate Arians, I am much more in a state of dubitation ; but I do not feel any concern respecting it. If Jesus Christ be not God, he cannot be the object of divine worship ; and the ascertainment of this point is the principal importance of the controversy, if indeed we except the decided advantage the Unitarian has over every other Christian, as to the benefit of Christ’s example, and the assurance his resurrection should give us of the doctrine of a future state. I do not, however, see sufficient reason to believe that Christ had any concern in the creation of the natural universe ; though I think I have made up my mind, at least almost, to the opinion that John wrote about Jesus Christ in the beginning of his gospel, under the title of the Logos. I used to consider this chapter as decisive : it now appears to me as admitting a very satisfactory explanation upon the principle of the simple humanity, and even as requiring some perversion to make anything more out of it, if we except the first verse, which John himself, or rather Jesus Christ, has explained in the after part of his gospel.* I reverence the authority of Lardner, Lindsey, Wakefield, Priestley, Jebb, and Abauzit ; but I do view their interpretation as forced ; and, ever since I became acquainted with it, though I used to wish it to be true, I never could get

* John x. 34, 35, 36.

over the difficulty. I am convinced by none of Mr. Lindsey's arguments; and this was one reason why I wished to get 'Wakefield's History of the opinions,' &c.; for, in his notes to the New Testament, he refers to that work, and says, that in it his interpretation is, to himself at least, clearly proved. I do not feel earnest to make up my mind on the subject. I feel I am in the fair road to the simple humanity; but I am in no inclination to gallop on too fast. I am well satisfied that I shall always venerate the character of our Saviour; and I think I see reason to be satisfied, that, if I act as becometh his disciple,—if I endeavour to imitate his example, and exercise those means of doing good which may be in my power, I shall meet with his approbation when I appear before his tribunal. As to the doctrine of the atonement, I have no idea of it whatever in the sense of a satisfaction, expiation, &c.; but I own myself at a loss to find out to my satisfaction any notions of the peculiar benefit of the death of Christ, which shall suit the Scripture language. But, whatever may be my future opinion, I am decided at present in this,—that a virtuous character will secure me happiness in a future state; and I think this as much encouragement as I can possibly receive from any tenet whatsoever.

“Before I undertook this exercise, I had been engaged in the course of study of the Gospels, which I think I mentioned to you before you left Glasgow. I feel that it will be a very interesting employment; but I was kept upon the second chapter of Matthew, by so many difficulties and peculiarities, that I have got on no further. I believe I spent about a week in settling my

ideas respecting *iva πληρωθῇ*;* but I think I have at last made up my mind to the doctrine of accommodation, even when ushered in by this expression. I commit my thoughts to paper when any thing remarkable strikes me; and in this way I shall have an opportunity in future of reviewing the progress of my sentiments. I have read Priestley 'On the Miraculous Conception,' and Williams 'On the First and Second Chapters of Matthew;'[†] but I cannot get over the genuineness of those of Luke; and, if I admit the genuineness of them, I believe I shall not be able to get over the authenticity of the miraculous conception. If it be false, I should be glad to get rid of it, for it certainly is a considerable stumbling-block, and attended with great difficulties; but, if it be true, it avails nothing in the Trinitarian argument, and the difficulties are not sufficient to weigh one single grain, in *my* estimation, to the prejudice of Christianity."

In a letter to another friend he says, "I have been looking over Waterland's 'Vindication of the Trinity.' As it was written against Clark, I do not find much that will serve my purpose; but I was much surprised to find that the *Scriptural* difficulties on C.'s. scheme, appear to be greater than those that lay against the thorough Trinitarian. (I expect to find the most important arguments among the Arians, Price, Harwood, and H. Taylor.) But I have met with a book, very much to

* Commonly translated, "that it might be fulfilled:" Dr. C. renders it in his harmony, "So that it was fulfilled."—Vid. note on Matthew, i. 22. p. 8; 2nd Ed.

† "A free inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel" &c., &c., by John Williams, LL.D.

the purpose, which, in this country, is esteemed a complete refutation of Dr. Priestley. It is written by Dr. Jamieson, a Scotchman (in two vols., 8vo.), and a very illiberal book it is; but possesses considerable shrewdness of argument. I am by no means convinced of the justice of his arguments, but the contrary. I am, however, glad to have seen it; for, though he strains matters beyond all bounds, and, in my estimation, wrests the sense of scripture most intolerably, and much more so than the Unitarians can be charged with, yet I was not aware that they had so much to say for themselves.

* * * Though I am even more convinced of the truth of the Unitarian argument than I was before, I have learnt a little more candour, and this is worth spending some time in the investigation."

As these inquiries derive an especial interest from the part he afterwards took as a controversialist, we shall probably be excused for inserting another extract from a letter to one of his intimate friends, a Trinitarian fellow-student. "I think it a good opportunity to come to some decision respecting this controversy; and I shall never have a better choice of Trinitarian books. I do not confine myself, in giving the Unitarian arguments, to those which I find in books. Where I think their explanations want further proof, or are not in themselves good, I endeavour to find this further proof, or to give better ones. On the other hand, as many of the later Unitarian arguments are unanswered (for really in some of the books which have been written on the other side of the controversy, some of the standard Unitarian works are unnoticed; and, in other cases,

they propose the Unitarian explanation, and say it confutes itself), I endeavour to supply the deficiency, and state such objections, as I think may fairly lie against them. If I could get all the best books on both sides of the question, I would not do this; at least, I would not make this a part of the exercise; but the Divinity Library is deficient in Unitarian works, though I acknowledge they have some of the best, and is even deficient in what I should apprehend to be the best defences of the Trinity; and, as to the Great Library, as they have no late divinity books, except what chance to be entered at Stationer's Hall, I do not find that of so much use, except by affording me critical editions of the Greek Testament. By running over the catalogue, however, I found one or two of those written at the beginning of the eighteenth century, or the end of the seventeenth, which are really very good, and I think will be serviceable.

"I intended to have written to you yesterday; but, in the morning, I somehow or other got a scent of a new mode of interpretation of a text, which has always plagued me much, and I think has plagued the Unitarian writers, at least Lindsey, and Priestley; and I was hunting it up all day long, from eleven o'clock in the morning, till twelve at night, with two hours' intermission. I think I have succeeded; and, if so, the time will not have been lost, for it was on Isaiah ix. 6, 7, upon which great stress was justly laid by the Trinitarians. I could not find from those Unitarian books which I have had an opportunity of seeing, any answer which gave me

satisfaction ; and, if so, I could not expect that it would give a Trinitarian satisfaction.*

“When one writes or talks unreservedly with a friend, at the time our minds are engaged with any particular object of pursuit, we are too apt to run on with the subject, without thinking that it may not be at all interesting to him. Such has been the case with me at present, and I scarcely know why I have written so much on the subject. Believe me, however, I have no view of proselytizing, at least in this instance. For, though I wish to see every person hold the opinions I do myself, when I can satisfy myself of their truth ; and, where I have decided, and think these truths of importance, would do everything in my power to spread the conviction of them ; yet, till I am convinced myself, I should not, I think I would not, do it. I have been long decided as to the doctrine of the Trinity : the Arian arguments have had more weight with me. I do still waver ; but I think the plan I have entered upon will settle me at the half-way house of Humanitarianism. I learn candour from the discussion ; for I think that, if I had been bred up in the Trinitarian faith, their mode of interpretation (which custom prevents their thinking, as I do, forced and unnatural) would at least render it difficult for me to throw off the belief. Indeed, the sight of such a man as Mr. K., a strong reasoner, a

* He subsequently published his investigations on the text, in his sermon “Isaiah’s Prophetic Titles”, &c., 1817. “And his name shall be called Wonderful, Counsellor of God, Mighty, Father of the Age, Prince of Peace.” “The above translation,” he says in a note, p. 7, “I was led to adopt, fifteen years ago, by a close investigation of the passage ; and, after repeated consideration, I see no reason to change it.”

close investigator, and one who founds his opinions only on conviction, is sufficient to produce this effect. I think, however, that his mind is too fond of investigation, to remain in his present belief; because I myself think that it is not the truth; and I know it is only the thorough belief of its truth, that keeps him in it. He has promised to correspond with me; and I think that by that means, I shall have some chance of assisting in what I call liberating his mind. If my opinions be the truth, I do not think this will be very difficult: if they are not the truth, he, perhaps, will convince me; and it makes very little difference which convinces the other, provided we get at the truth at last."

During the time that he was engaged in these inquiries, he perused, with considerable attention, Geddes's "Critical Remarks," which had been lent him by Dr. Findlay: the doubts which this work served to foster in his mind, are expressed in the following extract from a letter to a former fellow-student:—"I mentioned Geddes's 'Critical Remarks;' have you seen or heard anything of them? I was, at the first, earnest to see them, hoping that the general preface, with his remarks on inspiration, would have been contained in the volume published; but was disappointed. Very much information may be obtained from them; but the greater part of the volume is taken up with mere critical notes, justificatory of his translation, or the reading he adopts. He, however, takes every opportunity to introduce his sceptical opinions. I blame him not for doing this; but I wish he had kept his remarks on the credibility of the history of the Pentateuch, till he had discussed the matter in a connected

form. I think when he attacks commonly-received opinions, especially such as seem to be authorized by the founder of a religion, acknowledged to have great probability (and in which, by the way, Geddes professes himself a firm believer), he ought to give some reason for his opinion. Now, I think the most that Geddes does is saying, 'These things are so incredible that I cannot believe them.' I grant that they are so, in themselves considered; but let him account for the existence of Judaism without calling in a miraculous origin; let him prove that the prophecies are the mere fictions of a poetical imagination, and show that the falsehood of the Mosaic account is not inconsistent with the supposition, that Jesus was a prophet of God; and I will, with willingness, give up the opinion, that the religion of Moses is divine, and rejoice that Christianity is delivered from a burden which does not indeed overpower its evidence; but which appears to me to hang as a dead weight upon it. If there were any truth in prophecy, surely it authorized and supported the divine authority of that religion which these prophets professed. Geddes denies, I perceive, their inspiration. But Christ he allows to have been inspired! Does not then his belief, his decided belief, of the truth of the Mosaic religion,—do not his frequent appeals to the prophetic writings, in proof of his mission, and his constant observance of the Mosaic precepts,—give a sanction to the belief of the divine authority of Moses, which should outweigh many of the difficulties attending it? If it can be ascertained that Moses was not the author of the Pentateuch, many of the miraculous interpositions of the

Deity may be dispensed with. If Moses did write it, he was either an impostor, or the leading facts at least, which could not have been interpolated, were true. As to many of the miraculous events related, in Judges particularly, and in Samuel, Kings, &c., I have no difficulty. They appear to me, in general, improbable; and I do not find many which have the requisite marks of credibility. I have never, I acknowledge, derived much satisfaction from the argument from prophecy; but I have not sufficiently studied it. If it be not really satisfactory, the belief of Christ would be no grand argument for the credibility of the religion of Moses. I think him mistaken as to his opinion of demoniacal possessions; but the cases appear widely different. I acknowledge, if he is mistaken as to the prophecies, it is still more probable that he might err in the other matter. I wish I could settle my belief to my satisfaction: a state of scepticism is painful. However, I am firmly convinced of the truth of Christianity; and that is the grand point. I keep these things in general to myself. When I am able to form a decided opinion, I will not conceal it; till then it seems proper. Can you give me any assistance in my difficulties? I hope Geddes's book will produce a rational defence of the religion of Moses. I saw a work entitled '*Horæ Mosaicæ*,' and hoped to have found assistance there; but is too much in the mystical style for me. At present, the balance inclines for the divine authority of the religion of Moses; but against the credibility of many of the Pentateuchal narrations." All who are acquainted with Dr. C.'s writings, must be aware that

his opinions afterwards became more established; and that he was a firm believer in the Mosaic dispensation, as wisely adapted for the time when it was introduced; and as preparing the minds of men for Christianity: he also felt his doubts vanish with regard to the argument from prophecy, on which he was accustomed frequently to dwell with deep interest.

Notwithstanding his other studies, he appears, during his vacation, to have regularly devoted a considerable time to the critical and exegetical study of the Gospels. "The plan I have adopted [he writes to the Rev. B. Carpenter, July 17th, 1801] is as follows:—I read over a portion of the Gospel in Griesbach; and, with the assistance of Parkhurst's Lexicon, and occasionally other verbal critics, endeavour to make myself master of the passage. I then mark in the margin of my Pocket Testament, all the various readings to which Griesbach prefixes any mark of probability. I then consult the notes of Scott, Wakefield, and Campbell, and occasionally those of Grotius and Wetstein; and commit to writing any observations which appear to me important, whether suggested by these commentators, or by my own reflection; and lastly I compare the translations of these writers with that of Newcome, and mark in his margin those which appear deserving of notice, as being certainly, or probably, superior to Newcome's."

He proceeds to make some comments, which had suggested themselves to him during his study of the Archbishop's translation, and continues:—"The study of the Gospels is indeed extremely interesting. I recol-

lect you once directed my attention to the internal evidences of Christianity, as being those upon which we might rest its truth. The more I read of the New Testament, the more I feel convinced of its authenticity; and this species of evidence is of that pleasing, fascinating nature, which most captivates the mind, whose prejudices (for I may be allowed to use the term in this connection) are in favour of Christianity. I do not now believe, as I once did, that those who had not studied with attention the historical evidences could not be said to be Christians upon conviction. I think the serious, well-disposed inquirer will find, in the writings of the first founders of Christianity, sufficient evidence to give him a steady and well-founded belief of the truth of their narration. I must, however, still lay very great stress upon the external evidences; and, where the mind is disposed to doubt, or where its feelings are blunted by use, I fear the internal evidence will weigh but little, separately from the external. Those who have already formed their faith upon solid ground, I would direct to the internal evidences of the gospel. Young persons, too, I would teach to feel the excellence of Christianity, before they were capable of appreciating the value of the historical evidences; though this would be in the belief that their prejudices, though previous, would not be contrary to reason; and I would, as soon as their minds would admit, endeavour to confirm their faith, by making them acquainted with that breadth of evidence, as Paley I think somewhere calls it, which, though the threads of which it is composed may not singly resist the efforts of the adversa-

ries of Christianity, yet combined present an obstacle to their attack, which I am firmly convinced not all the powers of humanity will be able to remove. Do you, Sir, think these views correct? If not, believe me, I shall be happy to have my notions set right by the result of your experience."

The delight which he felt in the critical study of the Gospels, lead him to compose "a design and plan of an improved version of the New Testament." It was his intention to publish, in a cheap form, an accurate translation of Griesbach's second edition, which he hoped to complete with the aid of the principal commentaries. His remarks show great candour, and also his habits of close application and attention to detail. He had drawn out this scheme to guide him in his labours, which, however, he was afterwards obliged for a time to discontinue.

His vacation, which was now drawing to a close, he had devoted with unremitting ardour to his studies, which were chiefly Theological. He often, with the exception of telling the servants his wants, passed entire days without speaking a single word; but he enjoyed a very good state of health, and upon the whole good spirits. His prospect for the ensuing session was somewhat darkened, since he had made such efforts to procure the necessary means of spending it in Glasgow. His most intimate friend was no more; and Professor Millar, from whose lectures on the English Constitution he expected considerable benefit, had died in the summer. It was, however, his wish to continue his attendance upon those courses,

parts of which he had been previously deprived of by illness; to join the Divinity class; and to devote his leisure to his professional studies, which had become increasingly interesting to him. Towards the close of the vacation, however, he was applied to by the Rev. John Corrie, who was connected by marriage with his family, to undertake the charge of his school, to which he was incapacitated by illness from attending. It was not without a struggle that he gave up his schemes for the future, which had been laid with so much deliberation, and rendered practicable with so much difficulty; but this appeared to him a call of duty, and he hesitated not to obey it. He had hoped to have been enabled to return to take his degree (M.A.); but Mr. Corrie's continued ill health rendered this impracticable, and he remained with him till the following midsummer.

Before accompanying him to his new sphere of action, it may appear desirable to pause, and avail ourselves of those means which are within our reach, of portraying his state of mind at this time, and the principal influences which had been at work during this very important period of his life, in forming his intellectual and moral character.

His intentions with regard to his future occupation, and the ends he had in view in qualifying himself for it, are described in the following extract from a letter, addressed to Mr. Coward's trustees, to request the remittance of his exhibition for the ensuing year, which he then fully intended to spend at Glasgow.—“The profession in which I am soon to engage, was at first rather the choice of my friends than my own. Frequent

and serious reflection has since convinced me, that, though motives of worldly prudence would place a bar against any one's entering upon it, it afforded greater field for active exertion in the cause of religion and virtue (particularly among the rising generation), than any other situation. Though perhaps rather less sanguine than I once was, in my expectations of utility, the prospect still continues sufficiently bright to make me engage in the cause with alacrity. And my first wish, my most ardent prayer to the God and Father of our Lord Jesus Christ, is, that I may be the instrument of extending the knowledge and practice of Christianity in the world. As an additional means of support, and, as I consider it, an additional sphere of utility, it is not improbable that, when my judgment is more matured, I shall join a small school (if possible a few boarders rather than day-scholars) to the charge of a congregation. This will not, however, be for some years ; and, unless I should be placed in a situation in which my exertions as a minister will be confined to the pulpit, will only be considered as a subordinate employment. Medical pursuits have been proposed to me by one to whose wishes I would most readily bend my own, did I not (upon, I trust, mature consideration) see reason to believe, that, if I continue my pursuits as a minister, which I am sure that friend would by no means wish me to give up, the occupation of tutor to a few inmates of my family would be more in unison with my principal object, than the duties of the medical profession. I will not—indeed I cannot—answer, for my future conduct ; the plan which I have stated, and with which

I judged it right to make you acquainted, has not been taken up in haste; and I think my views rest upon a good foundation; but the exigencies of the time, or a change of these views, may cause an alteration in my plans; should these ever alter, if in my corresponding change of conduct I am guided by a sense of duty, you, Gentlemen, I trust, will be the last to blame me."

In his letter to the Rev. John Corrie, acceding to his desire for assistance, he expresses similar views. "The engagement of a tutor is that to which I look forward, and have long been accustomed to consider one grand employment of my life. I am, however, in some degree, engaged by the receipt of Coward's exhibition to enter upon the office of a minister; and I feel my inclination concordant. But it is not the public engagement, but the business of private instruction, particularly of the younger part of the congregation, to which I look forward as my duty; and, unless I can settle with a congregation, in which I shall be able to exert myself in this manner, I cannot contentedly spend my life there. With these views, however, I cannot but hold myself bound to accept a congregation, if such should offer, in which it is probable that I shall be able to put my plan of utility into execution; and, in whatever situation I may be engaged previously to this, unless my views materially alter, I must hold myself at liberty to leave it when I have the prospect." These sentiments may be unexpected by those, who only knew Dr. C. in his public relations, and who felt how remarkably qualified he was for pulpit duties: but they naturally arose from the early circumstances in which he was placed; these, as we have before seen, excited, even to ardour, the desire

of communicating knowledge to the young, which always characterised him. "The task of education, [he says at this period] is one to which I look forward as the chief employment of my life: if any think disgrace attach to it, I am not one of the number; and I feel no hesitation in avowing that I have been engaged in it, unrewarded indeed by anything, but by the pleasure of giving instruction to those who might otherwise have been destitute of it."

The opportunities of obtaining stores of knowledge, and of cultivating his mind, at Glasgow, were neither unappreciated nor unimproved. His frequent illness presented a bar to his progress; but his eminent success at the public examinations shows that the hours of health were faithfully employed. The lectures he attended opened to him new fields of thought. Professor Young was one of the most distinguished scholars at that time in this country, and was remarkable for his peculiar felicity in exciting the attention and interest of his scholars, by his animated mode of lecturing; and Mr. C.'s mind was one well adapted to receive delight from his instructions. "Before I attended your lectures [he writes to him, October 17, 1801] I was totally ignorant of Philosophical Philology; they have opened to me a source of investigation, at once highly interesting and useful. I formerly considered the *practice* of the language as a mere drudgery; the acquaintance I now, in some degree, have of the *theory*, will enable me to pursue the study of Grecian literature at least, with pleasure and even with ardour." Of Professor Mylne he was also always accustomed to speak with the greatest respect and attachment, and estimated very

highly the benefit he had received from him. In a note to him, before his departure from Glasgow, he "hopes Mr. Mylne will excuse his professing that he has received great pleasure, and, he trusts, benefit, from attending his lectures: they gave his mind the first decided bias to philosophical investigation; and, though his future engagements may, perhaps, prevent him from attending so much to metaphysical pursuits as he wishes, the habit of thinking will be useful in every occupation; and, for the cultivation of that habit, perhaps even for the origin of it, he confesses himself highly indebted to his attendance upon the Moral Philosophy class." Nor was his intellectual improvement confined to his college studies. A fellow-student says of him, "by his abilities, character, and personal conduct, he stood high in the esteem and good will of the Professors to whom he was particularly known; on this point I can speak very confidently as to the opinions of Professors James Millar and Mylne; and my friend A. B. states that he had often heard Professor Young especially, under whose roof he had himself resided during four winters, speak of L. C., and never but in the kindest manner." With these gentlemen, particularly Professors Young, Mylne, and Dr. Findlay, the very candid and truly Christian Professor of Theology, he was on terms of social intercourse; and friendly communication with them could not have been without its effect in cultivating his taste and elevating his tone of mind. He continued to correspond with them after he left college: and the intimate terms in which their letters are couched, show their high estimation of him. It must also have been

a benefit to him, that he was now thrown into the society of many young men of superior cultivation, who increased his appreciation of the graces of literature, and introduced him to intellectual pleasures with which he was before unacquainted.

But, whilst he was thus becoming well qualified for sustaining the part of instructor, we have seen that he did not neglect Theological inquiries. Though he possessed more scriptural learning than is usually to be met with, he always regretted that he had never the benefit of such lectures as were subsequently delivered at York; but he, in a great measure, supplied the deficiency by his own ardent researches. He went to Glasgow, little able to give a reason for the hope that was in him; but his sickness led him to the earnest study of the evidences of revealed religion. His last vacation was employed in doctrinal inquiry, and critical investigation; and he left the University well grounded in those principles, of which he was afterwards so zealous and candid an advocate. Whilst his conviction of the truth of Christianity was strengthened, he must have increasingly felt the value of a pure and enlightened faith. He learnt that there were good men of every persuasion; and many of his prejudices must have been worn away by intimacy with Trinitarian friends, attendance on their worship (for there was then no Unitarian chapel in Glasgow), and perusal of their books. His experience and observation, however, confirmed him in the aversion he always entertained to a narrow-minded bigotry and gloomy superstition.

During his residence in Glasgow, not only was his

understanding enriched with Theological knowledge, but his spirit was chastened by his own trials and the loss of his friend: and a serious thoughtfulness was nurtured, that gave a softened and hallowed tone to his natural gaiety and liveliness of disposition. We have seen that the dangerous illness which threatened his life, was not sent in vain; and his feeble health in the succeeding sessions, whilst it retarded his intellectual progress, was of the highest importance in aiding his spiritual culture. His ardent mind, which was gratified by action, needed some checks; and he acquired a greater depth of sentiment, tenderness of feeling, and warmth of sympathy for those who mourned, which were infinitely more important than the studies from which he was debarred. His pious dispositions, as we have already intimated, were cherished by intercourse with Mr. John Ross, whose unusual excellence he was well able to appreciate. The illness and death of his friend made a deep and lasting impression upon him, and increased his desire to find that true support which religion alone affords. This may be seen from the numerous letters which he wrote at this period, extracts from some of which may not appear out of place. The following (May 8th, 1801), is addressed to a lady, who had communicated to him the death of her niece:—

“The pleasure which always accompanies the receipt of a letter from you, my dear Madam, was considerably heightened by the eagerness with which we had been expecting to hear from N. The colour of the wafer damped our pleasureable emotions (D. was with me at the time); and we could not avoid considering it as a

melancholy harbinger of the fate of some one dear to us. You must have felt those indescribable sensations which force themselves upon us, when we possess the means of information, yet dread to use them. A hasty glance at the first page convinced us whose departure we had to lament. Poor Sarah! little did I think that I saw her for the last time when I left N. I recollect she had always a consumptive look, but I had no expectation that the danger was so nigh, that she would be soon called to take her rest in the silent mansion of the grave. The picture you give of her situation is pleasing, though melancholy: I know no situation more interesting than her's,—none more calculated to inspire the softest feelings of humanity. If our warmest sympathy can give to the hearts of the mourners some relief, let them be assured they have it; but the supports of religion, and the prospects of a happy reunion in a better state of existence, will have been their refuge in the distressing scenes they have witnessed, and their consolation when the awful separation had taken place. Yes, my dear Madam, it is at such times that the believer in Christianity finds the full value of the prospects it opens to our view; and even the mind the most confident in its own powers, seeks some better alleviation of its suffering than the deductions of reason, and irresistibly feels the importance of Christianity, however much it may have been disposed to doubt, when there was nothing 'to cloud the atmosphere of joy.' At any time, I trust that I should not have found it difficult to enter into your feelings; but I more readily enter into them at present: the calls of friendship have

lately led me to a similar scene, which, though not closed, must, we fear, terminate in a similar manner. Poor Ross has been for some time in a state of health that forces us to believe that he is far gone in consumption; there 'is something in the nature of the complaint,' his 'patient endurance of affliction, and' his 'age, that excites the most tender sensations.' * * * Next to immediate personal affliction, attendance upon the chamber of sickness has the best tendency to humanize the heart, and render the mind alive to the calls of virtue. I think I have experienced its effects in myself; and I am persuaded that those who have been attending the bed of their departed friend, will be able to find in such feelings a recompense for their sleepless nights and days of anxiety. May these effects prove lasting in all of us, and we shall have cause to be grateful that we have been called to the house of mourning, rather than to the house of feasting."

In a letter to a fellow-student, after mentioning the decease of Professor John Millar, which was felt as a heavy blow by many of the students, and describing the death-bed of his friend Ross, he continues:—"What a noble doctrine is that of a future state; I read that most interesting story of 'La Roche' [in the "Mirror"] yesterday morning, and never did I feel my sensibility so completely excited. It prepared me for the feelings of to-day. Shall we enjoy the society of virtuous friends in another world? Revelation does not teach the contrary. Let us indulge the idea, especially if it add an additional motive to the practice of virtue, if it in any degree tend to alleviate the pains of separation. It

does both, but particularly the latter. I have seen the mind which was not much attached to the doctrine of a future existence, wish for it, when a tender relative departed,—become an enthusiastic believer in it when a virtuous, an affectionate mother breathed her last. In another letter to the same friend he writes :—“ We have every reason, I think, to believe that we shall enter upon the new state of existence with the same feelings and propensities, though separated probably from every thing of a sensible nature ; and though I cannot but imagine that the feelings of friendship will in time be absorbed in the general feeling of benevolence (that is, that we shall feel for every person in that society the same tender affection that we at present entertain for a very narrow circle), the progress must be gradual ; and the enjoyment of virtuous friendship will for ages constitute a grand ingredient in our happiness. I speak the language of feeling on the subject, and I must indulge myself in the hope, and indeed belief, that it is perfectly consistent with the language of sound philosophy.”

Mr. C.'s sympathies were not only called out by these bereavements, but by the less acute sufferings of his friends ; and he was early trained for his ministerial office, by being led to observe, and thence to endeavour to alleviate, the distresses of those with whom he was intimate. A letter to a fellow-student, now deceased, shows that he was not insensible to the warnings presented to his notice of the evils of desultory, irresolute study, and of a gloomy, irritable and suspicious disposition ; and whilst, with affectionate and modest earnest-

ness, and with a deep feeling of the delicacy of the task, he strives to minister to the mind diseased, he could not but be led to avoid those failings which he deprecated. "Another source of your discomfort [he tells his friend], is your allowing yourself too much to look at the dark side of your future prospects, and of the conduct and motives of others. It may be an error to think too well of them ; but surely it is an error more conducive to our happiness, and to the happiness of those around us, than the contrary one, which indubitably is an error."

Another of his former companions, who, since the dissolution of the Northampton Academy, had felt the want of some regular object of pursuit, was suffering greatly from depression. Mr. C. enters into his feelings with the warmest sympathy :—"I have seen too much of the enervating effect of low spirits, may I add I have at times felt it so much myself, that I am at this moment almost in their power from seeing you under their pressure." His friend had recently engaged in farming, and he cheers him with the hope that the activity which his new mode of life would promote, might hasten his cure ; and at the same time refers him to those happy views of religion, and of the connexion of this life with the next, which Christianity unfolds.

Had he thought it right to indulge in the gloomy trains of reflection which he laments in others, there was much, in his position, to occasion them. His own pecuniary difficulties, and those of his family ; the uncertainty of his health,—we may say his life, and his constant suspense with regard to the future, would have

completely weighed him down, had he not sedulously cultivated a strong feeling of hope, which was rendered rational by a firm trust in Providence. In a letter to his married sister, when he had received the invitation from Mr. Corrie, he writes :—" I relish highly the picture you give me of 'some of your happiest moments : ' it was drawn by a mother's hand, and, consequently, by the hand of nature. Perhaps I may have the pleasure of viewing the original *soon*. If not, perhaps it may be two or three years first. What a thought that is : how much depends upon the decision of a moment ! I have been repeatedly exercised, this last year and a half, in making such decisions ; I am not certain that I have acquired any skill in it ; but of this I am certain, that I have not yet learned to bear suspense. I am at so great a distance from most of my correspondents, that it is always a week before I can receive an answer ; and then, owing to some miscarriage or other, two or three days more are lost. This state of suspense has been so disagreeable, that I declare I would freely have exchanged the eight or nine days for a month of rheumatic pain. This is particularly the case during the vacation ; for, having nothing necessarily to occupy my thoughts (as in the session), and having no regular companion to engage those hours in which I cannot study without injury, my attention is, more frequently than I wish, directed into the same channel. My only remedy, in such cases, is to enter, as deeply as possible, into study."

We have shown how the position in which he was placed afforded ample opportunities for proving his faith, exercising his principle, and cultivating his judgment.

It was well that he had also friends to excite his sympathy; for his early situation was unfavourable to the growth of the social affections. Mr. and Mrs. Pearsall, who stood to him in the place of parents, possessed his respect and regard, but scarcely could call forth his earnest love; and of his own family he saw but little: hence his feelings expanded, and that general benevolence, which afterwards led him to such exertions in the cause of his brethren, took the place, for a time at least, of particular attachments. He was, however, always fearful of falling into anything like indifference to those whom nature bound to him; and this made him scrupulously observant of what he deemed his relative duties. The following extract, from a letter to his mother (February 27, 1801), expresses his feelings on this point:—

“I had waited with considerable anxiety for the receipt of a letter from Birmingham. * * * You can enter into the pleasure, which particulars about home afford to the separated branches. I felt myself very much obliged to you, for entering so much into particulars. Things which would be the veriest trifles to an uninterested spectator, become of importance when they concern those whom we love and esteem. I most cordially agree with the noble sentiment of the Roman poet, who intimates, ‘that to every child of humanity, nothing that concerns the welfare of his kind should be uninteresting.’ Cumberland, in his comedy of the ‘Brothers’, has put a more confined sentiment into the mouth of one of his *personæ dramatis*,—‘My father has always taught me to feel an interest in what-

ever relates to the good man.' Both are just ; but true philosophy teaches us, that we should not expect that the bosom should glow with the generous feelings of philanthropy, which has never been warmed by the more confined domestic and social affections. No philosophy can, in my estimation, be just, which would found our love of mankind upon the ruin of our more limited charities. I consider none of them as instinctive ; but I apprehend they are necessarily generated by situation, and, consequently, as universal as if implanted in us by the wise author of our constitution. And I think it may be adopted as a general principle, that he, in whom they exist not, is devoid of sensibility, and has had that sensibility blunted by vice. I have always been in situations unfavourable to the culture of these affections ; but I feel them, and warmly. In me they have been principally founded on reason ; and, if I cease to feel them, before those circumstances and characters cease to be the same by which they were formed, I trust I shall have so much moral principle left, as may give the alarm to expiring virtue, and once more stimulate her to struggle for her existence."

The strong affections, which his removal from home checked in his boyhood, were kindled towards his friends. Few, but those who have experienced it, can tell the depth of College intimacy. Young men are thrown into each other's company, destined for the same profession, with the same tastes, the same habits, the same objects of pursuit, at the time of life when the heart is most sensitive ; and those must be singularly unfortunate who cannot look back on their College

days with affectionate remembrance of the friends they then acquired. To such a one, whose glowing imagination and elegant taste made him a peculiarly congenial companion, and to intercourse with whom Mr. C. felt himself "indebted for greater warmth of feeling than he once possessed," he writes as follows, in a strain which may surprise those to whom he seemed formed to be beloved :—"With a strong desire of pleasing—of rendering others happy,—I possess not the means of exciting in the delicate, refined breast the feeling of love, or even (pardon me if I sometimes fear it) of friendship. Though I am formed 'kindly' to feel 'the friendly glow, and softer flame;' though sometimes I have fancied, and perhaps justly, that those feelings have been reciprocal; yet, in the hour of cool reflection, the certainty that I possess not those powers which would render firm the links of attachment, forces itself irresistibly upon my mind; and I have sometimes resolved to invite not these feelings, but to expand my social principle, and sink the immediate in the distant connection with my fellow-creatures. I believe I know myself better than any other person knows me; but the more I know, the more I find I have to learn. I feel myself the strangest compound imaginable; feelings and reason frequently striving for the superiority; feeling obtruding itself, where, for the sake of my happiness, I should prefer the solitary assistance of reason; and reason checking the occasional bursts of sensibility, when I should almost wish to give myself up to its guidance."

Though his feelings of friendship were peculiarly cherished, he was from his situation debarred from much general social intercourse; he was not, however, blind to its value. "I have [he writes] a very high opinion of the effects which the society of virtuous and amiable women have upon the heart, and even indirectly upon the understanding. Did not motives of prudence forbid me to enter upon it, and if at the same time I possessed those qualifications which would make the pleasure reciprocal, I should not think my time lost, if I devoted to their intercourse all I could spare." We, however, may discern, not only from those letters which we have presented to our readers, but from a great number of others, of which he then kept copies, that he possessed in an eminent degree that quick susceptibility, that desire of sympathy, that depth of affection and delicacy of feeling, which are usually supposed to be peculiarly cherished by female society; and he was therefore less injured by seclusion from it.

We now draw to a close our survey of this period of Mr. C.'s life: a most important one, whether we regard it as confirming his habits of close application, and affording stores of learning of which he afterwards availed himself, as establishing him in that faith which he ever firmly held, as maturing those convictions which were to actuate his future conduct, as exercising his judgment, as cultivating his affections, or as offering opportunities for rigorous and earnest self-examination and solemn introspection, of which he conscientiously availed himself. Before he commenced the duties of his

profession, and that career of unwearied activity in which he was afterwards distinguished, a period of more than three years elapsed, which was in various ways very important in its effects. On this we shall now enter.

CHAPTER III.

PERIOD FROM HIS LEAVING COLLEGE TO HIS SETTLEMENT AT EXETER.

1801—1805.

IN the month of September, 1801, Mr. Carpenter arrived at Birch's Green, near Birmingham, the residence of the Rev. J. Corrie, and entered upon his new duties. From a letter, dated Oct. 17th, to his respected friend Professor Mylne, we make the following extracts :—

“I reached Birch's Green on the Monday evening, and found Mr. Corrie better than I had had reason to fear. Since that time, except a few excursions to Birmingham, I have been entirely at B. G. ; and, as Mr. C. wished to make up for the time the boys had lost by his illness, I have been very closely employed. About three weeks after I came here, I accepted of Mr. C.'s proposal to become his assistant ; and intend to continue in this situation, till I meet with a congregation, in which I shall probably be able to consider myself as more than a mere preacher. I have long been in the habit of thinking, that my sphere of utility would be principally confined to the younger part of a congregation ; and

can never contentedly remain in any one, where what are called the public duties of the minister are necessarily his only duty. It has always been a principal object with me to qualify myself for undertaking the instruction of a few boys; my present situation will be the best school I could have been placed in; in addition to the practice it will give me in the art of teaching, I shall enjoy the advantage of the experience of a man who takes a decided interest in performing his duty; and who has, in a most eminent degree, the power of generating habits of application, without the harsh stimuli which are generally used; and of conciliating the affection of his pupils, without becoming their slave: who is loved by them at the same time that he is respected. In my general pursuits, I shall find him a most able director. He has a great fund of general knowledge, and he is remarkable both for the depth and activity of his thinking, and for his perspicuity and precision in delivering his thoughts to others. He instructs without making us feel his superiority.* There are at present twenty-seven pupils, the number will be probably increased at Christmas to about thirty-five."

* At a dinner of the members of the Bristol Institution, 1825, Mr. Corrie's health was drunk, as the President of the Birmingham Philosophical Institution; and, in acknowledging the compliment in his behalf, Dr. C. said that "Mr. Corrie, though but little known to the public by his writings, would be placed high, by all who knew him, in the class of philosophers. Distinguished by enlarged views, and the talent for profound and accurate investigation, he added the rare union of high classical attainments with sound and extensive acquaintance with Physical and Mathematical science." He died in the 70th year of his age, Aug. 16th, 1839, just before the meeting at Birmingham of the British Association for the advancement of science, of which he was one of the Vice-Presidents elect.—See "Christian Reformer," New Series, vi. 830—vii. 346.

After giving a few particulars respecting some of the most interesting of the boys, he proceeds:—

“It would be unpardonable to write to you, Sir, who are a friend to liberty and humanity, without congratulating you upon the return of peace; and I most sincerely do it. The general sensations at Glasgow must have been vivid; but they could not be greater than they were at Birmingham. I was so fortunate as to be there the day on which the intelligence first arrived: I never witnessed such enthusiastic, I might well say, delirious joy. Every countenance beamed with pleasure, and every one seemed to think that the day was come, in which he might once more look forward to plenty and prosperity. The uninterested mind would probably have said,—‘Your joy is too great; the effects of peace will not be so extensive as you expect, and their approach will be much less rapid than you hope.’ But I was not uninterested, nor would have been so on any account; and, with people intoxicated with joy, I felt it almost a crime, on such an occasion, not to be intoxicated with them. You must have seen Mr. Fox’s speech: it was most rational, and I should think would be grateful to the generality of all parties; it displayed a noble soul, and showed him to be superior to that narrowness of mind, which will not permit it to rejoice at the good that others do.”

During his residence with Mr. Corrie, he devoted himself afresh to the study of Hartley, whom he always held in the highest estimation, and whose Rule of Life he constantly recommended to all who were desirous of obtaining clear views of duty. “Hartley [he subse-

quently writes] I deem my spiritual father, for it was from him that I first gained accurate and consistent ideas on the subject of human duty. I first read it with some attention [though it appears that he had previously perused it in part] at Birch's Green. I rather think I could point out the walk, where I first met with some interesting elucidations of what was before dark and mysterious." In the memoir of the Rev. N. Cappe, prefixed to the two volumes of "Critical Remarks", which were published in this year, mention is made of some notes upon Hartley, to which he had devoted much attention, but which were "locked up in an unintelligible short hand." Mr. Carpenter felt very desirous of rescuing them from oblivion, and addressed a letter on the subject to Mrs. Cappe. We subjoin her answer, as it proves her appreciation of his disinterested offer, which led to a correspondence extending over a period of nineteen years ; during which time neither party had seen the other.

" York, June 5th., 1802.

" SIR,

" Far from requiring an apology, your letter gratified me exceedingly, and does you great honour. Such zeal and ardour to engage in a difficult undertaking, for the sake merely of promoting what you conceive might be important to the cause of truth and virtue, will, doubtless, render you, in your progress through life, highly useful to others ; and eventually, in a future, if not in the present, scene, exceedingly augment your own happiness. As a small testimony of my esteem, I request your acceptance of the enclosed copy of the 'Dissertations.'

" The short-hand grammar you so obligingly inquire after, is in the hands of Mr. Wellbeloved, who already understands the principles on which it is composed ; and, should he have more leisure, as he hopes,

from his present multiplied occupations, it is his intention to gain such facility in reading it, as may enable him to avail himself of whatever light may be thrown upon Dr. Hartley by the notes, which I have so much wished could have been transcribed in like manner as the "Dissertations."

"At some future time, therefore, I hope whatever is most important in these notes may be given, in some way or other, to the public. Not feeling myself, however, less indebted to you for the offer so generously made, I remain, with great esteem,

"Sir,

"Your truly obliged Servant,

"CATHARINE CAPPE."

Mr. Carpenter agreed to remain with Mr. Corrie till Midsummer, but was indisposed to continue with him beyond that time. He was, doubtless, acquiring experience in the art of tuition; but he had little leisure for private study; and he felt that it was not a situation in which he could make provision for the future. It was also always essential to his comfort, and to the success of his efforts, that he should work out his own plans; and here, as tutor in an established school, it was obvious that he must act upon the plans of others. Various schemes were revolved in his mind during this period; but he was considerably hampered by the feeling, that he would appear to the world pledged to enter the ministry; whilst he felt that, with his present views, he could not conscientiously do it, unless some congregation presented itself, in which he could attend to the education of the young. He procured testimonials* and

*"Glasgow College, 3rd May, 1802.

"Mr. Lant Carpenter, of Birmingham, after having received the principles of a liberal education, at a very respectable seminary in England, became a student in this University, in October, 1798; and during three successive

letters of introduction from his kind friend Professor Mylne, on the supposition that, in connexion with the teacher of modern languages at Mr. Corrie's, he might establish a day-school in Liverpool. This plan was abandoned; and, in addition to the perplexity in which he found himself involved, he was harassed lest those who could not be acquainted with the elements of his decisions, nor the change of circumstances which led to them, should charge him with fickleness.

About this time, the New-Meeting Congregation at Birmingham were desirous to engage an assistant to the Rev. John Edwards, who, since 1795, had been their sole minister. He subsequently, however, sent in his resignation; and they determined to elect two ministers as co-pastors, and in the mean time Mr. Carpenter was invited to supply. On many accounts, he at first hoped

sessions of College, attended the different classes which we teach. All of us do, with the utmost readiness, give our testimony to the uniform regularity and propriety of his conduct; to the industry and success with which he prosecuted his studies; and to the distinguished reputation for talents and literature, which he maintained among his fellow-students, and of which he obtained many unequivocal proofs at our annual distributions of academical prizes. Those of us, who have had the pleasure of being intimately acquainted with him, are happy in adding to this testimony our warm impressions of the cordial esteem and affection with which we regard him; and in declaring our fullest conviction, both that he is eminently qualified for conducting the education of youth, and that, whatever office of this kind he shall undertake, he will discharge its duties with such assiduity and fidelity, as shall be equally to his own honour, and to the satisfaction of those who shall employ him.

"JAMES MYLNE, Prof. of Moral Philosophy.

"GEORGE JARDINE, Log. et Rhet. Prof.

"JO. YOUNG, Ling. Graec. Prof.

"JAMES MILLAR, Math. Prof.

"WILLIAM MEIKLEHAM, Prof. of Astronomy, and of Nat. Philosophy.

"JAS. JEFFRAY, Anat. and Bot. Prof.

"ROBERT CLEGHORN, Lecturer on Chemistry."

for an invitation. He much feared the difficulties of composition for the pulpit, and desired a situation where only one sermon a-week would be required. His high standard of duty made him shrink from undertaking the sole responsibility of the pastoral charge. "It furnished, in many respects, greater probability of comfort than most other situations;" and—what had much influence with him—"the extent of the congregation and the number of young people in it, seemed to promise a much wider, and more beneficial, field of utility, than he would be likely to obtain elsewhere."* Some months were spent in uncertain expectation; and, during them, circumstances occurred, which considerably lessened his desire to settle in Birmingham, and, by degrees, removed it altogether; and he determined to accept of an offer, which was made him by the Rev. J. Yates, from the committee of the Athenæum Public Library, in Liverpool, to be one of the Librarians. He, therefore, informed the congregation, that he could not continue any longer to supply their pulpit from month to month. The society remained for some time without a second minister; and during his residence in Liverpool, more than one application was made by influential friends, to know if he would allow himself to be considered as a

* In a letter to Professor Mylne, written at this period, he says, "If I obtain the situation, it will afford a most ample field for exertion in that way which I judge to be most useful, by lecturing the young people on Philosophy and Christianity. Do not smile at the idea of a youth commencing teacher of Philosophy. My advantages enable me to say that I know more than they do; and it would be my earnest desire to make my communications useful. But I cannot speak on this subject to any friend in the congregation. I am determined, if I obtain it, it shall be without any private exertion on my part."

candidate for the situation. He was convinced, however, that the step he had taken should be the final one ; though it caused him many an inward struggle, as he felt that, for a time at least, it would lead to the discontinuance of the regular exercise of a profession which he had found very beneficial to him, in leading his thoughts to sacred subjects, and in calling out his religious emotions. For the first time, he had been summoned to visit, as a minister, the chamber of sickness and poverty, and to pour forth the spontaneous expressions of devotion at the bed of the dying ; and he had satisfactory proofs, for which he expressed his gratitude to God, that he "had not been altogether unsuccessful in affecting the minds of the poor with useful ideas and feelings."

It was at this period, that he entered into an engagement, which undoubtedly worked a great influence on his character and plans. In looking for an helpmate for life, he resolved not to allow his feelings to overpower his judgment. He bore in mind the profession which he designed to enter, and the necessity of uniting himself to one, who would be desirous of promoting his religious improvement. Such an engagement he considered would operate very beneficially upon his habits and dispositions ; would give a strong and decided object for his self-culture and discipline, and an animating motive to it ; and would thus be a most important means of improvement in piety and virtue. He desired one with whom, to a certain degree, he could have a communion of mind as well as of heart ; who would not only stimulate him in his religious progress, but

who could understand his habits of thought, enter into his pursuits, and be a partner of his literary labours.* The object of his attachment was a member of a respectable, but greatly reduced family, who had, about two years before, lost her mother, to whom we have previously referred (p. 13) as his early religious friend.

The effect of this engagement on his mind was great. From the insulated situation in which he had always been and acted, he had never been accustomed to think his conduct sufficiently important to merit the attention of others, except on his own account. Having lived nearly all his life apart from those who had the natural claim on his affections, it was an idea which broke upon him in a new and strong light, that his temper and dispositions, as well as his outward circumstances, would intimately affect the happiness of another. But whilst thus bound to society by a new link, his emotions appear to have been more elevated, his piety more fervent,

* "It has always [he says Feb. 27th, 1803], been with me a favourite idea, that a man whose pursuits must be literary, should seek for a partner capable of entering into his literary pleasures. If possessed of sound judgment, she would not only heighten his pleasures by participating them, but be frequently capable of correcting those inferences which possess plausibility, and in the warmth of investigation would pass unheeded; but which will not stand the touch of Ithuriel's spear. Besides, it would prevent that domestic insipidity, which must generally accompany even a union of affection and esteem, if there be no common zest in the acquisition and imparting of ideas; which damps the mental vigour, and destroys the energy on which we had legitimate expectations. Progressive mental improvement will seldom be accomplished without some one to excite to action; and what excitement so endearing, so energetic, as that of one with whom we wish to have every thought and feeling in common? Such, when I have thought on the subject, have been my reflections."

and his submission to the divine will more complete; and his religious feelings were strengthened and rendered more permanent, by the knowledge that there was one to whom he could now communicate them without reserve.

Undoubtedly, he thus partook of happiness of a kind more intense and exalted than he had ever previously enjoyed; but, with this important exception, the interval which elapsed between his leaving Glasgow and his removal to Liverpool, was one of the least happy periods of his life. It was one of much anxiety and perplexity of mind: the future was shrouded in uncertainty, and he experienced the greatest difficulty in forming his plans. He felt that the retirement of the College was passed, and that he had appeared in public in a position, which, from peculiar circumstances, was one of great difficulty; he had reason to know that many criticised his conduct, and that some were disposed to judge him harshly; and, as he could not expect that others could understand the motives which influenced him, he feared that he had laid himself peculiarly open to misconception. Though he always acted independently of the world, he was sensitive to its opinion, especially at the onset of his course, when his reputation would materially affect his prospects in future life.

The following letter, though written a little subsequently, refers to this period: it seems full of the Christian love that "vaunteth not itself, is not puffed up, and doth not behave itself unseemly," which characterised some of the extracts we have before given; and that fear of too great self-estimation, combined

with a desire to retain the good opinion of those whom he respected, which his peculiar position during the few past months had served to cherish. His uncle, the Rev. B. Carpenter, had apparently been prejudiced against him by some interested persons; and in reply to his reprehension, Mr. C. addresses him as follows:—

“Athenæum, April 2rd, 1803.

“Dear Sir,

“The incisions of the surgical operator, however painful to the patient, seldom excite his displeasure; and if they prove unsuccessful in eradicating the disease, or even in satisfying the patient that he actually labours under it, he possesses little sanity of mind if he were angry at the efforts of benevolence: such is my situation, and, writing as I do, under the belief that your letter was dictated by a friendly regard to my real welfare, I hope I shall not display in my answer any of those qualities which called forth your animadversion. I felt more at the first, perhaps, than I ought to have done; but I did not wish to write till the little irritation had subsided; and, since that time, I learn that you have left the country. Probably this will not find you at home; but I did not like to lose the opportunity Mr. J.’s journey afforded me.

“I readily agree with you that ‘precipitancy’ forms too much a characteristic of my conduct. I have been accustomed to act so much from my own decisions (frequently not from choice, but real or fancied necessity), that, perhaps, I have also formed the habit of depending too much upon them; and feeling strongly, and judging quickly, I may have neglected those grounds of decision, which more accurate reflection might have suggested. I will endeavour, and I have endeavoured, to check this rapidity of decision. It does not arise from a contempt for the opinion of others; for I feel censure more than I ought, and cannot always check the feeling, even when conscious, not only of integrity of intention, but of correctness of determination. It has frequently arisen from the fear that those whose judgment I hold to be competent, would think I presumed too much in requesting it; and sometimes from the difficulty of obtaining a fair decision, even where I might have consulted them, resulting from the almost impossibility

of affording them adequate materials. Sometimes too I have been obliged to decide rapidly; I will, however, endeavour for the future to err less in this respect.

“With regard to ‘petulancy’ I can say less. I can recal to my mind some cases in which that petulancy has been afterwards, and even at the time, observed by myself; (for I suppose that in general others do not scrutinize my conduct with more severity than I do myself); but here others must be the best judges, for petulancy may often be apparent in the manner, which had no correspondent feeling. When I have spoken from feeling, I have been too apt to say all I felt; and, if those whom I addressed were accustomed to say less than they felt, they would necessarily infer that I felt more than I did. I know this to have been the case in some instances, and it may in others. That petulance, however you have perceived; and I thank you, Sir, for mentioning it. It will furnish me with an additional motive and clue to self-inspection, and will perhaps enable me to follow some of the windings of my heart which might otherwise have remained concealed.

“My ‘self-sufficiency,’ as far as it may be stated distinct from pride in general, is I think accounted for by some considerations I have stated before. Here again, I am incapable of judging for myself, so well as others for me. It is a relative term, and requires a comparison with some standard. My pride (for most undoubtedly I have too great a portion of it, though I trust it is diminishing,) is of a peculiar kind. It may have led me to think too highly of myself, but it has not been from comparison with others. It is a peculiar compound with abasement; for I have seldom been inclined to doubt the superiority of those with whom circumstances have led me to compare myself. I think I could trace it to its source, but the attempt would be uninteresting to you, and not much to the present purpose.

“Why should I hesitate in acknowledging that I think your ideas correct? They have been my own; and though I perhaps never before stated them so distinctly to myself, it was less their novelty than their exemplification which rendered them painful. And permit me to remark (and, after what I have said, I hope you will not think it proceeds from an overweening desire of self-justification), that, though other grounds may have justly given you the opinion you entertain of my character, I cannot think that you are correct in your ideas of the causes and motives of my conduct in some of the cases you have mentioned. * * * * May 29th, I am now writing seven weeks after

the date of my letter: I do not perceive any thing I should wish to alter, and shall therefore continue what I proposed further to say. I was unable to finish sufficiently early to send by Mr. J.; and, having lost the immediate stimulus, I have permitted myself to delay, time after time, till I fear you will think I might as well have thrown my paper into the fire. I frankly own that my delay has partly been occasioned by my disinclination to enter upon the conduct which appears to you characterised by the qualities of 'precipitancy, petulancy, and self-sufficiency;' I would willingly decline it altogether, but I do not, I acknowledge, see the justice of the censure, and being desirous of your good opinion, I do not wish that, by simply saying this without assigning any reason, you should join *unreasonableness* to the list."

He proceeds to explain his conduct in the cases to which his uncle alludes, which he does in a modest, but firm and clear manner, and concludes:—"If I have said anything that gives you pain, forgive me; I would not willingly render more unpleasant the task of giving advice; but I request you to believe that I have not the slightest wish that you should refuse to undertake it again; and if I appear to have borne it with impatience, I will endeavour to prevent my answer to your next from wearing the same features."

The period of Mr. C.'s life to which the foregoing extracts relate, is a deeply interesting one. There were many circumstances, which it is not necessary to record, that greatly tried his principle and high sense of virtue, and manifested his watchful solicitude to discover and perform what he believed to be the will of God. In various ways new hopes and fears, new obligations, and new views respecting their extent and the manner in which they were to be discharged, had opened upon him. His mind eagerly grasped them; and the very few who knew what passed in it, and the circumstances in which he was placed, saw a beautiful combination of the ingenuousness and ardent feelings of youth, with the thoughtful caution, the candour towards others, and the self-abandonment of more advanced age. A friend, who

as well acquainted with him says, that none, who have ever so well known him in later life, and were ignorant of those circumstances, can form any idea of the exalted worth of his character.

Towards the close of the year 1802, he went to Liverpool to undertake the office of one of the Librarians of the Athenæum : his friends among the Committee had taken care to make the situation as little irksome as possible ; and the high station that he had taken at the University, and the estimation in which he was held by the Professors, introduced him to the favourable notice of Mr. Roscoe, Dr. Currie, and other distinguished literary and scientific individuals. He did not wish to consider his situation a permanent one, as he was desirous of entering the ministry when any suitable opening should present itself ; and, therefore, the future was almost as uncertain as ever, but he had ample means of present support. There were still trials in store, which almost proved too great for him ; but his troubles were alleviated by pleasant social intercourse, and by pursuits which were congenial to his tastes. The Rev. J. Yates, who had induced him to accept the office, was very desirous that he should undertake the tuition of young ladies who had completed their school education ; as he considered that at that period they frequently retrograded in mental cultivation. Mr. C. accordingly formed classes of pupils, whom he instructed in General Grammar, Composition, History, Language, and Philosophy. The number was at first small, but it gradually increased ;

and most of his time was agreeably divided between attendance upon them, and quiet study in an excellent library of 6000 volumes.*

But, though his situation was, in many respects, agreeable, peculiar circumstances, as we have intimated, put his faith and patience to a severe test. He was perplexed by conflicting claims of duty, which he felt the utmost difficulty in balancing; and his desire not to be deterred by any sacrifices from rigidly following the injunctions of conscience, led him to select the most rugged of the paths that she seemed to present for his selection. Looking back, however, on his conduct, after an interval of many years, he saw that all had worked together for good, and was satisfied that he had acted rightly. Whilst his mind was thus harrassed, he received information which led him to suppose that he had injured his father's reputation by a falsehood, which he had told when a child. He never was more anxious to neglect nothing which should seem in the least to come within the scope of filial duty; and he resolved at once to confess his error, though his kindled imagination raised up the most terrible consequences of his avowal. He considered that, as there might be many who would confound the man with the boy, it would seriously lower him in the estimation of the world, and blight his prospects; and he, therefore, wrote to the object of his

* It now contains nearly three times that number. "It is [he says] (March 6, 1803), always agreeable to me to be able to consult a work, when circumstances do not favour or call for its perusal. Perhaps this arises from my always having had the opportunity more or less; and it was cultivated by our mode of lecturing at Northampton, in which we were continually referred to parts of books."

attachment, offering to give up the wish nearest to his heart. He bitterly felt that he was made to possess the sin of his youth.

We state this fact, not only because we should not fairly delineate his character if we withheld it; but because, rightly viewed, it is highly honourable to him; and the penitence of the man more than covers the fault of the child. His mind was naturally accurate and truthful, simple and straightforward. As a man, there was, perhaps, nothing for which he was more remarkable, than for his inflexible adherence to truth, and his high notions of its universal obligation. Those who have been under his guidance, know the serious earnestness with which he enjoined it upon all as one of the most important of virtues; perhaps he would never have attained such an elevation, had he not been led to it through the path of penitence. The abhorrence of intentional deception, which induced him to make the following confession, was quite a sufficient proof that his penitence was sincere, and would be effectual. There are but few who have not in their lives departed from truth; and how much smaller the number of those, who would have had moral courage enough, in circumstances so embarrassing as those in which he then stood, to have written such a letter as this.

“December 31st, 1802.

“DEAR SIR,

“It has long been a maxim with me, that when an individual has injured another, it is right he do what lies in his power to retrieve that injury: and for a considerable time I have, I believe, acted upon it.

When my faults have been merely of a personal nature, the case is different ; then the account lies only between God and myself : but the circumstances that I wish to recal to your recollection are not of this description. I received a letter yesterday which assigned as the cause of my father's leaving your service, that he made use of a £20 note for a particular purpose. The moment I read it, a train of circumstances entered my mind, which induced me to believe that I was the person who had injured the reputation of my father's integrity, and had deprived him of an advantageous situation. I determined to retrieve that reputation at the expence of my own ; and to exert myself more earnestly to lessen the effects of other consequences which ensued.

"Somewhere about 12 or 13 years ago I suppose, or more [*i.e.* when only 9 or 10 years old] I was going from The Valley to The Woodrow, either with my brother S. or my cousin E. I was commissioned by you to give a paper of some value to my father, I returned without giving it him. Miss—— asked me if I had given it, *I replied I had.* The lie, which vanity caused, vanity prompted to support. *I destroyed that paper.* Some time after, I was at Stourbridge : you called me into the parlour, and questioned me. I continued my false assertion, and I recollect forging fresh circumstances to give it credit. Nothing respecting it ever came to my knowledge till yesterday. Though I think the sum was less, I cannot avoid supposing that it is the note referred to. 'Why have you never confessed this train of aggravated deception before,' is a natural question. It has very seldom occurred to my recollection since I possessed sufficient courage ; and, believing that no consequences had followed, I always put it down among those falsehoods which, though the effect of a depraved mind, injured no one. I recollect at the time believing that it was a draft ; and that a draft could be easily replaced, if the payment upon it were not demanded. This I knew never could happen, and this idea so completely eased my mind (except from the criminality of the lie separately considered), that it gave me little pain. Indeed I felt none, except from the fear of discovery, till I acquired that horror of a lie which every man of probity feels. I believe that my father's leaving W. B. was not very long after ; and it occurred to me at the time, that I might have been partly the cause. He brought a long statement to Mr. Pearsall, and I recollect looking it over to see if any mention was made of that circumstance. I could not discover any, and then I thought no more about it.

"The letter of yesterday seemed to flash conviction upon my mind. I do not attempt to describe my feelings, because it is my object not to

excite your compassion ; but to present to you a plain unvarnished statement. But do not imagine that I am blind to the consequence, either of my fault or of this exposure. This letter proves I am not to the former ; as to the latter, my imagination is too fertile in general in depicting consequences, and sometimes the picture has scared me from the direct path. But, though I see those whom I may have unwittingly offended giving these circumstances notoriety ; though they will cause grief to my friends, and distress to those who are not able to distinguish between the child and the man ; though, in short, they will degrade my character, the road is too clear to allow of hesitation.

“ Yet mystery seems to hang over the business, and for my own satisfaction, I must endeavour to penetrate it. Let me entreat you, Sir, to answer the following questions :—” * * *

The remainder of the copy is not preserved. It will be satisfactory, however, to the reader to be informed, that this dereliction of duty had not caused the consequences Mr. C. feared ; as no imputation had been cast upon his father's honesty. We cannot imagine any person of right feelings perusing this letter without an increased affection, and indeed respect, for the subject of this Memoir. The fault is confessed with simple candour, and without the slightest attempt to extenuate it : and, when the circumstances of the case are considered, it will seem one of those instances in which penitence does more than merely cure the wound ; as it gives a more genuine health to the mind, than it would otherwise have possessed. Let no one henceforth give up a child even for an aggravated lie : he may live, not only to return, but to strengthen his brethren.* The history of the apostle Peter proves that there are cases in which men “ receive a benefit at the hands of God, and are assisted with his grace, when with his grace

* Luke xxii. 32.

they are not assisted, but permitted, and that grievously, to transgress; whereby as they were in over great liking of themselves supplanted, so the dislike of that which did supplant them, may establish them afterwards the surer.”*

The day after he had written the foregoing letter he expresses his thoughts as follows:—

“January 1st, 1803.

* * * “The commencement of a new period of time can be uninteresting only from its frequent occurrence, or from religious apathy. I am one year nearer that bourn which terminates the time of probation,—is an idea which calls for reflection. Has that year been improved? When I perceive my present situation, and see how very far below even a moderate standard of excellence I am, I seem to feel certain that it has not. It has not as it ought; but I hope a comparison with the last will allow me room to believe, that it has been that year of my life in which I have most improved. It has been a year in which my principles of action have been brought to a rigorous test; in which the necessity of amelioration has been perceived; in which it has, in many instances, been attempted; in which the dictates of self knowledge have been put in practice. It has been a year in which more has been done for futurity than in any other of my life; in which, if I have not made much intellectual progress, my moral ideas have been cleared and settled; and I hope my resolution confirmed to act upon them. But of many of the incidents of the year, I may have cause to repent. I shall, however, have the satisfaction of believing, that they have been produced in general by right intention; and that my errors have been of the understanding, not of the heart. I do not mean that all my actions have been caused by motives unmixed by the debasing alloy of self;—so far from it, that a mixture of that enters, I fear, into most of my conduct, in some so intricately involved with motives that appear pure, that it requires much attention to follow its windings.

* See “A learned Sermon on the Nature of Pride,” by the celebrated Hooker.

May the present year be a year of real progress ; and I join with you in supplicating from the God of Holiness, increase of holiness in heart and life, even if a life of suffering be the means. My heart beats with gratitude for the mercies of the past year." * * *

During the year 1803 he continued his plans of tuition, and entered into those investigations, to which his lectures to his pupils introduced him, with an ardour which he was able, it appears, frequently to communicate to them. "One of my classes [he writes] was composed of three ladies, 20, 19, and 17. * * * I rank [the eldest] first among us. What do you think of her sitting up, three hours after coming from a ball at one o'clock, to finish her business for the class ; and this not a sudden spur, but an instance of uniform regularity." Some young men also attended him for instruction ; one was eight years older than himself, and another, a lieutenant, excited his interest from the singularity (at that time) of an officer of the army devoting himself with great ardour to mathematical studies. Some of his pupils were with him at seven o'clock in the morning ; and he was then, as in after life, accustomed to rise very early,—often at four, and almost always before six. One of his older friends admonished him that his lectures were too abstruse, and caused too great mental activity on the part of his young auditors ; and he, to a certain degree, acknowledged the truth of the censure. The nature of articulation and of the organs of speech, the origin of alphabetical writing, and the principles of universal grammar, were investigations which occupied much of his attention ; but time was also devoted to the translation of the New Testament, to which we have before alluded, and to Theological inquiries.

The following extracts will enable the reader, to a certain degree, to enter into the religious feelings which Mr. C. frequently experienced.

“Feb. 1st., 1803.

“Preserve that fear. * * * Watch over your friend with unremitting attention; he never feels the value of your friendship more decidedly than when you become his religious monitor. Devotion is not yet become with me that settled principle which animates and directs every action. Its influence is inconstant. It is an ardent but unsteady feeling. It is not yet become habitual. Will it ever? I fear, yet not despair. Does not its growth demand care? is there no reason to fear the chilling influence of the world, or to apprehend lest the celestial rays should be intercepted by occupations laudable in their degree, but of late excessive? I do not much fear the former; I live too much separate from the world to be injured by it; my times are now incompatible with visiting, except on Sunday afternoon.* But the other affords solid ground for apprehension; I believe my habits are such, that, whatever pursuits appear desirable, my whole soul is engrossed by them for the time. This is too strong an expression, but to a considerable degree it is just. Now for that reason I wish for such studies as shall have an immediate connection with the concerns of immortality. While my attention was so directed I could perceive a progress in amelioration; since that, progress is impeded. Stopped?—I hope not. Your reference to that Sunday evening, led me to consider what progress have I made since ‘in self-government, in religious habits, and in preparation for a better world?’ Would that I could say in Thy presence, Thou great Searcher of hearts, that I have been more than stationary! I have never doubted the goodness of God, but I have felt little of the calmness which it should inspire. My mind has been tossed about by circumstances which should have led me to the shelter of Omnipotent goodness, but which seemed to incapacitate me for the steadiness of devotion; though they frequently called for the ardent aspiration. But the calm which is now come (I already look at the past as a tale that is told), gives me room to hope that I shall pursue the road with steadiness, as well as with warmth.”

* Subsequent arrangements at the Library left him much more at liberty.

"Sunday, Feb. 13th.

* * * "Since Wednesday I have had rather a bad cold, attended with a little tendency to my old inflammatory complaint, the rheumatism, and a little pain in my chest. I have not much the opportunities of nursing or complaining here; and so my constitution is left to itself, and my mind to carry its own bodily burden. I believe I am not very much addicted to fear respecting illness; and, since I came here, I have had reason for gratitude to the 'Source of Blessings' for an almost uninterrupted series of health; but at times, when incapacity for exertion directed my thoughts more to future evils than I wish, I have for a moment dreaded a return of it in my present situation. For a moment only, however; for the idea that if visited with pain, I should be able to view it as a parental discipline, (the discipline of a *wise* and *good* parent) seemed to dissipate fear. How heartily did I join with Mr.— to day, 'knowing Thee to be possessed of wisdom which cannot err, of goodness ever exerted for the welfare of Thy creatures,—may we repose all our cares in Thy hands,—may we exert ourselves to act as Thou hast directed, and leave the future to Thy disposal.' Mr.—'s prayers in general interest me very much. 'They come from his heart, and they find their way to mine.' At times, however, he much checks my devotional feelings by expressions that seem studied and too much refined. I am averse from any low expressions which may injure the cultivated ear; but I am more averse from such as cannot be understood by the meanest Scripturalist in the place. I do not say that the rule has always guided my own practice; but I hope it will, if I am ever again called upon to lead the devotion of a mixed assembly. * * *

"Your views on the subjects proper for sacramental occasions are exactly consonant with my own; I do not think it necessary to confine ourselves to the death of Christ.—'This do in remembrance of me' is surely sufficiently general; and as to other men, however great or illustrious their services for mankind, let their actions be brought into comparison* where argument is more suitable. I perhaps may have told you that at David Dale's chapel in Glasgow, (where the Lord's Supper is administered weekly), one of the congregation rises in his place, and delivers a suitable exhortation. The day I was there, it happened to be a

* Referring to the inexpediency of comparing Christ with Socrates, &c., on such occasions.

man whose garment bespoke decent poverty. He rose, and addressed his fellow-communicants on the necessity of their walking worthy of their vocation ; and the modest simplicity of his manner, joined to the justness of his sentiments, gave me sincere pleasure. Would it were so among us. I often wish I were engaged in the duties of the station for which I was educated. I feel, however, a great degree of satisfaction from the idea that I did not chalk out my own path ; and I believe he who knows the sincerity of my wishes, will lead me into that way of usefulness, if he sees that my exertions will be well directed and successful. Yet it is certainly highly beneficial to the individual ; that, however, is no reason to neglect the means of improvement I have. If I should again resume the station of a religious teacher, our house shall be the abode of religion* and calmness ; and, while our hearts expand with gratitude to our God for the happiness of the present, we will not forget that heaven is our home. Ere this period, perhaps, our hearts may have still more felt this truth ; but our happiness will only be more chastened—not diminished ; and perhaps He whose footsteps are unknown, may see fit to throw over the interesting prospect a gloom, deep as the darkness of the valley of death. If that be the case may the rays which enlighten the one be shed over the other. May Religion, pointing to futurity, teach submissive resignation, even if she cannot unveil the decrees of Providence. My feelings have rather a melancholy cast to day, but it is so chastened that I do not wish to part with it."

" Wednesday, February 23rd.

" You recollect my wishes on Sunday week with respect to the ministry. On the following Tuesday, Mr. Yates called upon me to say, that he had received a letter that morning from a congregation in Suffolk [Ipswich] : they wish him to recommend some person to them as a

* In other letters he manifests his deep sense of the importance of family worship ; and gives his opinion as to the manner in which it should be conducted so as to engage the attention, and excite devotional feelings. " The slovenly manner [he remarks] in which that service was performed at——, the interruptions, and the apparent inattention of every member was very injurious to my mind. In my uncle's family prayers at Stourbridge, I was interested and attentive ; but I remember his omitting the evening prayer three times a week, diminished very considerably my idea of their importance."

minister; and Mr. Yates said that he had little doubt that I might have the situation, if I chose it. He appeared to expect that I should decline it without any hesitation; but the feelings of the preceding Sunday were so strong upon my mind, that it required a struggle to give up the idea (I never felt so much inclined to enthusiasm; I could hardly help considering it as a call of Providence). Perhaps you will think that I ought not to have done this; I will state to you my reasons. I cannot, I think, change my situation without some prospect that a new one will be of long continuance. Now the congregation are Arians, and the situation is almost secluded from that class of dissenters to which I belong. My sentiments, so far as regards the person of Christ, are pretty decided; and though, as I am, I believe, no bigot, I should not be very much afraid that I might not live in peace among them, yet I fear we could not have as much religious communion; and our difference of sentiment would always serve as a pretext for dissention. The salary is £80 [another letter says £90] and Mr. Y. understands that there is a good opening for a school; yet, though I should, without hesitation, have gone to make the trial, if I had not been thus engaged, I think prudence requires that I should not make any change till there is a probability that it will be a lasting one. If I were to quit my situation here at present, I should answer none of the purposes for which I came here; I should incur the charge of fickleness, and lose the encouragement I might receive in future plans; and another consideration must weigh with me somewhat, though I do not wish to allow it very much force; I should disable myself from laying by anything to begin the world with. Then further: though I have been so much engaged in studies which have little connexion with my grand object, yet they increase my facility of composition; and in a little time I shall be able to devote a much larger portion of my time to those subjects which will make the work of the ministry less difficult; and the opportunity I shall have of pursuing these studies I shall seldom have in any other situation."

These, and other considerations, led him to decline the offer. Though he for a time deferred his entrance into the ministry, he did not neglect the means of improvement which lay within his reach; and he made the Sabbath, as far as possible, a day for serious reading

and solemn reflection, if not for active duty. "One of my Sermons [he writes, March 16, 1803] generally furnishes my Sunday breakfast company. It is not because I have any reason to think them superior to others, but simply, because most of them were written from my heart; and they call up reflections and feelings with which the thoughts of others cannot be associated." Before the morning service, he frequently engaged in Sunday-School instruction: and he devoted to theological inquiries part of the six hours in the afternoon and evening, during which he had to remain at the Athenæum. "I am spending [he says] the interval between the library hours in my own room. I always enjoy it most, and I feel disappointed when I am obliged to devote to society the hours I wish to employ in serious thought and interesting reflection." Sometimes his pulpit services were requested by the Unitarian Ministers of Liverpool, and the neighbourhood. The following extract is from a letter written after he had been thus engaged:—

" Sunday Evening, March 27.

"After service this morning, before I was employed in the library, I took a walk a little out of the town; and I felt the propriety of the expression 'went out to meditate in the fields.' It was a delightful hour; and, though not free from the interruption of the passers to and fro, my thoughts required little to fix them upon Him whom all nature seemed to praise. The air was soft and balmy, the horizon clear, and my mind as free from clouds. * * * Whether then, or in my morning walk, or since, I forget, I thought of S's expressions,—you remember she walked from Birmingham last summer (is it possible that this was eight months ago); she said she felt more strongly when walking in the country than in the town; and quoted 'If God so clothe &c.,' I remember I thought we might equally in the town, but I was certainly mistaken. We may with Him 'in busy crowded

cities talk,' and for aught I know to the contrary, better than in the country; for, to the person who is not interested in the bustle, that bustle tends rather to facilitate than to check mental abstraction; yet we feel the impress of the divine wisdom and goodness more where intermediate agents have little efficacy. I do not like the quaintness of Cowper's line, 'God made the country and man made the town;' Yet, certainly, it is easier to ascend to God from His immediate works, than from the works of man. Do not you find it advisable to think in words, and even audibly to speak them in your addresses to the Supreme Being? I find myself capable of greater fixedness of thought when I thus express myself, than when I leave myself to mental devotion. It is not, I think, difficult to account for it, but it implies a deficiency in mental culture which it is perhaps highly desirable to supply. * * * I composed the greater part of my prayer for the afternoon service in the library; and I do not think I had any more interruption than I should have had in my own room. I must, however, acknowledge that my mind was tuned by my morning's walk, and that I did little more than commit to paper the reflections which then occurred. I never paid less attention to the composition of a prayer, for I had scarcely time to peruse it before I read it in the pulpit; but it came from my heart, and I hope it might reach some of theirs, and lead them to God. * * *

"As I went to Meeting this morning, I was requested by a gentleman to baptise a little infant prematurely borne, whose life was not expected. My principal objection I believe was, that I actually should have been unable to perform the service as they wished, consistently with my own ideas. I hesitated a good deal, and mentioned, too, my ideas of its inutility; at the same time saying that, if stress were laid upon its performance by the mother, I believed I should think it right to give up my scruples. However, he kindly offered to request Mr. Lewin to undertake it, and I heard no more on the subject. I feel considerable difficulty in the subject of infant baptism as an initiatory rite; and, as far as it is baptism, this is the only view of it. I like it very much indeed as a solemn dedication, but this is not baptism; and this is incompatible with the idea that death will soon follow. Though such circumstances afford great room for interesting reflection and exhortation, I was well pleased to be excused baptism in them. I took a short walk after the afternoon service; and, on my return, found a poor woman with a similar request. The danger not being immediate, I sent a message (as my library engagements would not allow my

going) to acquaint the mother, that I had thought on the subject, and believed she might rest assured that it was not necessary to the salvation of her child; that, however, if she still retained the wish, I would come down to her, and talk with her, and would comply with her wishes if she could not comply with mine."

Mr. C. remained for some time in a state of indecision on this point; and, as his colleagues both at Exeter and Bristol had no scruples respecting it, he never caused inconvenience by declining to administer the rite. It was his opinion that it was one not countenanced by Christ, and that it was frequently injurious, from the superstitious ideas attached to it. He engaged however, where it was wished, in a dedication service, such as that to which he alludes above, containing a solemn address to the parents, questions respecting their right intentions in respect to their religious learning of their child, and supplications to God; but omitting the ceremony of sprinkling, as at best a work of supererogation. This service he always made deeply interesting to those who engaged in it.

The following letter contains his sentiments as to the inexpediency of frequently delivering doctrinal discourses.

"April 3rd, 1803.

"I am very glad you spend this Lord's Day in ———. You will have an opportunity of hearing a preacher who I think would more suit your taste, both in the devotional and didactic parts of the service, than any preacher you ever heard. How happy should I be if we were fellow-hearers of him. There is something in his manner that makes you his friend. You love him, for you see his heart in what he says. His prayers are highly devotional—calm but not frigid, accurate without the appearance of study, and feeling without savouring of enthusiasm. He leads our devotion without soaring above us; and we feel we can join in his prayers and supplications as his fellow-

worshippers. Such were my ideas five or six months ago, and such have been yours to-day,—have they not? If his sermons are not doctrinal, you will find them christian morality. Christian hopes, christian promises, christian duties are what you may expect to hear stated, elegantly, yet simply and forcibly. They are not wild appeals to the passions, but they tend to enlist them on the side of reason; and, while they convince the understanding, they warm the feelings in virtue's cause. If he preach on the doctrines of the Gospel, you will be less pleased. Not that anything he says is improper; but he seems to lay rather too much stress on what he deems the right view. Controversy is the nurse of uncharitableness; and I would rather have the truth as it is in Jesus supposed, than much discussed, in public. It is almost impossible to give the poor satisfactory views of the whole by sermons. Let them see that the Unitarian possesses all the grounds of consolation and hope that his fellow-Christians really possess, and then leave the minutiae of faith to be discussed in conversation. But I think with diffidence. I have had but few opportunities of discovering the injurious effects of departing from the simplicity that is in Christ. I fear to spend much of that time in disputation, which should be devoted to the moral instruction of those who have few other opportunities for receiving it; but correctness in speculative belief may be more connected than I at present suppose with correctness of moral belief, and its efficacy in practice. Yet I cannot help thinking that speculative tenets may be implanted on the mind by supposing their truth; preaching as if they were so, and endeavouring to make the motives that result from them familiar and energetic. I am not very fond of founding belief on authority; yet here I think more may be done, by gradually familiarizing the mind to our tenets, than by directly stating and arguing respecting them. The principal objections I see are, that such belief would be unsteady, and that it would have little effect on the conduct. I have supposed the reception of these tenets to be little connected with practice; but, granting they were more so, we all know that firm belief is the same in its effects, whatever has produced it; and as to the wavering of doubt, which is certainly very distracting, let the doors of the minister be always open to those who wish to have their staggering faith confirmed.

“‘They addressed a Being whom they loved,’ and they ‘spoke to those whom they loved.’ What a beautiful picture! It was drawn by the masterly hand which portrayed the clergyman ‘who was elevated above the cares, but not above the charities of life.’ It is

introduced by K. in his first sermon: I did not recognize it as Mackenzie's ('La Roche') till just now. You must be acquainted with 'La Roche.' Separate from its intrinsic excellence, it has peculiar associations in my mind. I was reading it, I forget whether or not accidentally, when I received the intelligence of Ross's death. I feel strongly the wish that I could admit the belief, that death is not a suspension of consciousness. If Mr. Cappe's hypothesis be just, Scriptural arguments (and others will have little weight in my mind) are in favour of the supposition, that, not only as far as concerns the ideas of the individual, but in reality, the hour of death is the hour of a new life. I am unable yet to enter into the full force of his argument, and it is such a connected system that it requires great attention to gain a competent view of it; but I have learnt to view the strangeness of an interpretation as no sufficient objection against it; and I will endeavour to prevent my wishes from having any effect in weighing the evidence for his opinion.*

* Mr. C. was not converted to Mr. Cappe's views, and in after life maintained the opinion strongly, that the soul remains in a state of unconsciousness till the day of judgment; which, according to the ordinary mode of interpreting Scripture, he considered as still future. It may be interesting in this connexion to record his opinions (contained in a letter to a friend) thirty years afterward, Aug. 28th, 1833.

"As to the state immediately to succeed the moment of death, if we have, or gain, good hope of entering into the promised land—the inheritance uncorruptible, undefiled, and unfading—need we think much of the desert or the dark valley. It seems to me most suited to a state like this, that it should end in circumstances requiring the exercise of faith and fortitude; and the more, by the exercise of dutiful faith, we connect the instant of death with the instant of resurrection, may we leave it to our heavenly Father's love and care to lead us in the right way to his kingdom and glory. The doctrine of an intermediate state does not fit in with my notions as to Scriptural teachings on the subject; nor with my convictions on the whole as to the purposes of this life, and the preparation for another. It is best in this and every other case, to rest satisfied with the light given us, and to 'lay our hearts to rest in the will of God.' All we need desire fervently is to be prepared for our change; and then, in reference to the time and manner of it, and the unknown land through which we have to pass, we may rest in peace,—each saying in heart,

'Content, O Father, with thy will,
And quiet as a child.'

If, however, you think you see clearer light, I beg to know it from you."

After quoting a passage on the benefit of intercessory prayer, he continues :—

“It is a branch of prayer in which I am too deficient. It is indeed an interesting duty. In one case I have felt it to be so. I will extend my views, and will endeavour by my supplications at the throne of grace to eradicate those painful feelings, which I think I have too much indulged against those, who have intentionally or unintentionally injured me. Do you remember who it was, who, when he had been treated ill by any one, always retired to his closet, and prayed for them ? I believe forgiveness is as much essential to individual happiness, as it is to christian excellence. But does forgiveness imply that we should, in all respects, act and feel towards its objects as we once did, even if they retain that same line of conduct which has injured ? I do not want to accommodate Christianity to my standard ; but I like to know what Christianity really enjoins, that I may not acquire a habit of uneasy scrupulosity, little suitable to the liberty wherewith Christ has made us free.

“I wish you had been here to-day. You would have partaken my pleasure in seeing a negro bowing with us before the throne of the Almighty. The last hymn we sang was

‘ Why do we mourn departed friends ?’

I happened to see him in the third verse. His eyes were fixed towards heaven, and they glistened with the manly tear, which at the close he wiped away with his hand. I do not think he sang after. I imagine a train of interesting recollection prevented him ; but I should have wished to have seen him join in expressing the christian hope in the last three verses. I sat down to write to you, low and oppressed, without any assignable cause (for I am quite well). I felt as though I could say nothing to you, and now I could write to you till bedtime. * * * Pray for me : pray that every religious feeling may be confirmed, every irregular act checked ; that I may imbibe the spirit of the Gospel ; that the will of God may be my will ; that the prospects of Christianity may be my stay and my support, to cheer me in sorrow, and to protect me in temptation ; and, that whenever the summons of death may arrive, I may sleep in Jesus, and awake to eternal life ; such too are the petitions which rise for you.”

* * * * *

"Sunday, April 24th, 1803.

"I have been preaching again to day, and my sermon was one which I wish to preach powerfully to my own heart. It has a very beneficial tendency on my mind to review some of my own sermons. I think I have mentioned to you the cause; and this, perhaps, more than any one, is to me a strong excitement to aspire after that holiness without which no one will see the Lord. * * * I believe the sermon I refer to has less regularity, perhaps less worth as a composition, than some of my others; but it came so fully from my heart, and at this distance of time produces so strong an effect on my own mind, that I cannot avoid hoping that it may reach the hearts of others. But the serious impressions produced on the minds of those who enter the circles of the world—even without joining the orgies of vice—are necessarily so evanescent, that I could not avoid looking round almost in despair, and asking myself if there were one present, in whose heart I might reasonably hope to have increased the wish for that purity which Christianity enjoins, or rendered more vigorous the motives which would prompt to aspire after it. I feel how desirable it is that a minister should be the religious inmate of his flock: that they should be accustomed to open to him the state of their minds, and enable him thus to ascertain their religious situation, and accommodate his instructions to them. At present (I mean in such a situation as mine) it seems little better than scattering some good seeds, which may or may not fall in fertile soil. Yet, I think I might have answered to my question, that there were. There are some, I am persuaded (but I fear only among the female sex), whose object it is to keep themselves unspotted from the world. Yet, do I know a twentieth part of those who this morning heard me? Certainly not, even sufficiently to form a superficial estimate of their characters. I do no individual injustice by my fears; but I do myself an injury by indulging them, and I will avoid it. It is much more pleasant, and much nearer the truth, to believe that no well-directed effort will be lost. * * *

"Some hopes of utility are necessary to excite the mind to exertion, yet the value of the exertion to ourselves is of itself sufficient to repay it. I do not know that this idea would induce me to advise the choice of the ministerial profession; but it is one which will, I hope, always prevent me from regretting that it has been my choice. It recalls the mind more frequently to subjects which, mediately or immediately, should be the grand object of its attention; and there is such a series

of valuable ideas connected with the pursuits to which it prompts, that some habits of thought and feeling are almost imperceptibly formed, which more intercourse with the world, and more interruption in their formation, would render a work of laborious exertion. Yet, when I hear of the continual jarrings which occur, in almost all dissenting congregations; and observe, from the conduct of those who have engaged in the ministry under my eye, that such advantages as I have mentioned may be only imaginary; I should consider nothing but a decided enlightened desire of engaging in it, a sufficient reason for encouraging the intention. May they be more than imaginary with respect to myself! Cordially do I join in the prayer, 'make me pure, even if a life of suffering be the means.' Is it not easier to stand firm under great trials, than to guard every avenue of the heart?"

He proceeds to mention his pulpit engagements, and alludes to a Charity Sermon which he had been invited to preach before the Ben's Garden (now Renshaw-Street) Congregation. In a letter written some months subsequently, he says:—

"An incident just occurs to me which you will be pleased with, as leading to the inference that we are not to be too hasty in judging of the vegetation of the seed we sow. He, who alone giveth the increase, sometimes causes it to spring and flourish, even when to all appearance it is dead. You recollect some exertions I made in my Sermon at Ben's Garden, to induce the young ladies to undertake the superintendence of the school. I thought it had had no effect. I was mistaken. Miss F. told me, a few lecture-days ago, that they (her sister and herself) had commenced a regular plan of superintendence; and that they were seconded (if the plan were not general, I forget exactly) by some of the young married women; and that they had already the satisfaction of perceiving sensible change in the advantages of the school. It gave me pleasure as you will suppose, and it will probably give you pleasure."

Many causes of anxiety and excitement, which considerably affected his spirits in the spring of this year, led him to write as follows:—

"May 29, 1803.

"I seem to long for a less agitated state of mind than that which I have lately felt. It has the effect so much of unsettling my mind, and dissipating my attention. I can exert myself when exertion is demanded, but I seem always to require something to rouse me. Soon, however, I hope I shall regain the power of voluntarily fixing my attention,—of checking the train of thoughts. I regret it most in my devotional exercises. I think more of God, my thoughts are more easily directed towards Him for a short time; in various situations, and at various hours, my mind rises above; but though the association appears to me more general, it is not so constant; my attention is more easily distracted; I cannot say, this period, however short, shall be fixed upon heaven. O my Father! may I dare to hope that the time will come, when every thought shall be brought into subjection; when earth will be entirely shut out from that heart which would think alone on Thee. Do I deceive myself when I believe that I ardently wish it? Guard every avenue of my heart, and make me wholly Thine! In the moment of langour or oppression, if some friendly hand were stretched out to guide me, I could ascend; but here there is not one with whom I can communicate my feelings. * * * The time I would hope, yet dare scarcely believe, will come, when in such moments He who knoweth the recesses of my heart, will graciously consecrate that heart to himself; will enable me then, to find the way, even without a guide; and will gently animate my soul with some cheering rays of His favour. But let me not induce you to believe that I am often, or long, in gloom. I may appear to write so now, but I am not. I am not at this moment in a state I would wish to change. My feelings are calm, tinged a little with a sober hue; but it is not unpleasant." * * *

About this time two of his particular friends and fellow-students, who were proprietors of a large manufactory, lost their managing partner, who retired from the business, with a handsome competency; and their affectionate esteem for Mr. C., and their appreciation of his talents, led them to apply to him to know whether he would be willing to undertake the situation. The

habits of order, method, and accuracy, which always distinguished him; his perseverance and energy; his fertility of recourse and quickness of invention; and the devoted attention he paid to every thing which strongly interested him, would probably have made him very successful in trade; and as he thought it unwise to refuse due consideration to any important plan, merely because it did not coincide with that which he had laid down, he makes the following remarks upon it:—

“ July 28, 1803.

“It promises, with perhaps as great certainty as any scheme whatever could do, considerably more than a mere independency (at least in our idea of the word); and this as free from any of the petty contrivances of trade as any I know. The gains are not of that nature which debase the mind by a constant attention to minutiae. It is an employment which would call into exercise some of the philosophical powers of the mind; and which would give time for the exercise of more. It will allow considerable devotement of time and ability to my favourite pursuits; and would itself, in some respects, force that devotement. It would bring under my influence a large body of the poor, to whose morals and happiness I might be attentive; and who would be more benefitted by my labours as a preacher, and my superintendence of their domestic and public character, than I could expect any congregation whatever would be. I dread not poverty as an individual. As an individual, I could, I think, brave any depth, with food to eat, if those whose place is within the circle of affection were not involved; but the number of those who will have a claim upon my superfluity is so considerable, that the wish has not unfrequently existed, that I had the power of extending more than a weak arm.

“Objections rise ‘in battalions.’ I feel their force. * * * I do not think, however, that arguments ‘come singly.’ Into account must be taken the few congregations in which I could live. The still fewer in which I *would* live. The *could* comprehending sentiments, salary, and the situation considered with a view to a school. The *would not* meaning where I could be of no use, except to a few rich people in the pulpit. I am inclined to suppose that, with my habits of thought and feeling, I might do as much, if not more,

good in such a situation as B. proposes than I could in at least most congregations. Influence and power would both be considerably extended. But should I change these habits? That, as I do not profess to remind you of objections which will occur to you in a moment, I profess not to enlarge upon; though I believe I ought to answer,—My views of probable utility would certainly prove too highly raised; that I know to be the case, because it has been, in every instance in which I have before hand attempted to form an estimate; yet, I am inclined to think this circumstance might not destroy the inclination to benefit my fellow creatures, because I find it has not done so hitherto. Besides, if I lay down certain objections, and have such a monitor as you know I should have, the probability is that I should not depart far from the line.

“But supposing all should fail. Why I have then lost nothing; and no greater uncertainty attends it, nor probably so much, as must attend the permanency, at least the comfortable permanency, of any settlement in a congregation.

“From what cause I do not inquire, but I think I have scarcely brought into consideration any personal motives. The friendship that exists between myself and B——, forms an inducement which I think no other situation of a similar kind could possess. Perhaps it is from knowing so much of him that I have written so much, as I perceive I have, on the probable advantages of the situation.”

The arguments in favour of the scheme, which he stated thus at length, because he did not suppose that they would at once suggest themselves to his correspondent, struck him more forcibly when he had actually brought them fully into view by writing them, than they did while floating in his mind; but he believed that their force arose rather from their novelty, than from their intrinsic weight, and he resolved to decline the offer of his friend.

“Aug. 8th, 1803.

* * * * “In the evening I wrote to B——. I stated to him what occurred to me as the leading general advantages of his plan, and what resulted in my estimation from the circumstance of its

coming from him. I do not think I gave nearly the weight I might to the opposing arguments: indeed, my object was rather to shew him that I had not decided without attending to the side of the question to which he would wish me to attend. Shall I endeavour to lay down the state of the case? Educated with a view to certain objects, my habits and modes of thinking have necessarily acquired a certain bias, which tends to render success in the attainment of these objects considerably within my reach. And the mental furniture I have acquired, though very much of it is capable of application to more general employments, is more peculiarly adapted to those which will most probably form the grand business of my life. Precisely in proportion to the firm culture of these habits, and extensive acquisition of those ideas, is the probability of my success in planting and cultivating the shoots of religion and knowledge, in training minds for active utility here, and fitting them for glory hereafter. These two objects secured, even in a narrow circle, will more entitle the agent to the highest honour of humanity—that of being a fellow-worker with God in promoting the moral worth of his creatures, than any probable success, even in a more extended circle, where the agent is necessarily much engrossed with his own and others' merely temporal concerns:—I say any *probable* success. Leaving out of consideration utility, in forming the minds of the young by the direct methods of education, I am ready to think that the field of utility is pretty nearly equally extensive in the one employment as in the other; but, actually to reap an equal harvest, would be to suppose that a continual intercourse with the world would not lessen the desire, and at any rate blunt the power, of putting into execution those schemes, to which that desire would prompt, of leading sons to glory.

“ Could I say with firmness, the world will have no fears nor charms that will lead me to depart from the course I would prescribe for myself, when entering into it,—could I say, what I fear would be most dubious, continual intercourse with the world will not produce that apathy which would prevent such firmness of desire as would overcome obstacles,—could I, in short, say, that a total change of situation would produce no deterioration of those mental and moral qualities on which I found my hope of usefulness, I would embrace the offer with readiness. But I feel, and feel acutely, that I have no right to suppose my character sufficiently stable to stand against the continual pressure of adverse occurrences. * * * Duty does not call to rush upon danger where there is no means of safe retreat. I

can easily form to myself an attractive picture, and almost imagine the practicability of realizing it; but, where thousands and tens of thousands have failed, would not the attempt to reduce it to practice be little better than fool-hardiness? The probability of utility in the service of God and of Jesus are great in that line of life which Providence seems to have chalked out for me. These in this new course are, to say the best, uncertain, perhaps cannot be equally great: can it, then, be consistent with duty to relinquish the beaten track for one which is untried and hazardous? I shrink from the responsibility. I wish to believe that it is more than even a regard to my own moral worth which should prevent my undertaking it; and it seems to me that I have no more right to expect equal success in increasing the moral worth of others, than he has to expect an equally abundant harvest, who leaves a field prepared for the reception of his seed, to scatter it on a soil with whose qualities he is totally unacquainted; perhaps I ought to say, than he who leaves a genial climate and fertile soil for a tempestuous climate, where the lightning may paralyse his arm, or the storm may wash away his seed, or the scorching heat destroy its life; for a soil which, were the climate favourable, is of uncertain goodness.

“Had I listened to mere personal considerations, I think my decision would have been different from what it was.”

We have given Mr. C.'s views on this subject in some detail, as they were those which he endeavoured to make his constant guide: he bore in mind that he was but a stranger and sojourner here, and “he looked for a city which hath foundations, whose builder and maker is God.” Society has no reason to regret his decision. A pleasing picture may be drawn, by the aid of Fancy, representing him in possession of greater affluence; his mind less strained on the highest and most exciting topics,—not, however, dormant, but prompting schemes for the amelioration of the working classes under his care, whose temporal comforts and pleasures, and whose intellectual advancement, he would promote, whilst he was not indifferent to their eternal interests. The field

on which he actually entered, however, was more extensive, and capable of yielding greater fruit, though the labour it required was more unceasing and arduous than that which was offered him; which seemed temptingly inviting, but which he thought it right to forego.

In the month of August his letters relate to the measures, then taken by government, to resist the threatened invasion. He resolved to avail himself of his profession to claim an exemption from the "army of reserve;" but intended to join the "*Levy en masse*", and addressed a letter to one of the Liverpool papers, to show the injurious effect of the gentlemen separating themselves from the lower orders in this levy. "If [he writes] defensive war be justifiable,—I would rather say if self-defence be (for then *a fortiori* fighting for the defence of others must be), it is a duty for every citizen to endeavour to defend his country."

About this period, the Trustees of the Manchester New College determined to remove the Institution to York, to place it under the superintendence of the Rev. Charles Wellbeloved, who had succeeded the Rev. Newcome Cappe, as minister of the St. Saviour-gate Congregation. An assistant Tutor was needed, to take the department of general instruction, and their attention was directed to Mr. Carpenter. We have before noticed his correspondence with Mrs. Cappe; this lady, who was struck with the tone of his letters, made inquiries respecting him of some of the Professors at Glasgow; and the testimony they bore to his excellence increased her desire to see him "employed in some situation of importance, where talents and virtues, not

quite of the ordinary cast, might be brought to full account." "When the unsolicited offer [she writes in a subsequent letter] was made Mr. Wellbeloved, of being the Theological Professor of Manchester College,—a situation in itself so important, and to him so honourable, both his mind and my own instantly reverted to Mr. Carpenter, as an assistant tutor; and so much of its future success must depend upon his setting out with a coadjutor in all respects competent to the situation, that we cannot relinquish the hope of his accepting it without the most painful regret." Mr. Wellbeloved, who was visiting Manchester, came over to Liverpool, to confer with Mr. Carpenter; and a personal interview increased the desire on each side for a closer connection. As he had then resolved to leave his present engagement, when a suitable opening should present itself in the ministry, he did not wish to accept any appointment which should debar him from what he looked to as the occupation of his life. This objection was over-ruled by the understanding that he should not be considered as bound to the College, if he received an invitation from any congregation with which he should wish to be connected.

Inclination strongly urged him to accept the offer. He, to a certain extent, agreed with Mrs. Cappe in regarding it as "more favourable" than his situation in Liverpool "to mental and moral progress; more congenial to his peculiar turn of mind; and more in the way of attaining to that superior excellence of character, which would qualify its possessor for an eminent and useful station as a Christian Minister." He considered

that there were important opportunities for usefulness, afforded him in his present vocation; but that they were not equal to those which seemed to invite him; and he desired more leisure than his numerous occupations then left him, for quiet study, and social intercourse. He believed, however, that his attainments were not such as to enable him to enter at once on such an office; "though, if more time had been allowed, repeated success [he says] makes me seldom despair, when a definite end is proposed, of attaining it to a considerable extent."

The motive that finally influenced him was, that, with the imperative calls his parents and the younger members of his family then had upon his aid, he ought not materially to lessen his resources: his income at Liverpool amounted to nearly £200 per annum, whilst he would not receive, for the first year, at York, more than £130. The long and earnest consideration he gave to the subject, (which the following extract, in some measure, indicates) showed that pecuniary inducements were the last to sway his mind, though he felt it his duty, in his peculiar position, not to disregard them:—

"September 4th.

"I do not think I shall go. I have weighed over and over again all the motives that should act upon my mind; and the more I enter minutely into the subject, the more I feel that my decision was the decision of sound judgement. Inclination, independently considered, so much biases my mind, that, frequently, I seem falling back again under its sole dominion; but as soon as I begin to review the arguments which previously decided me, I then feel again decided. If any one could see into the frequent changes that have occurred in my opinion, I almost think he would judge me a being of very weak mind: yet I

am inclined myself to attribute my indecision to the difficulty of the case. In deciding on B's proposal I found comparative ease, and my decision did not seem wavering. I had then settled principles to act upon, and I acted decidedly, without a disposition to waver, after I had fairly stated these principles to myself. The case here is widely different. My principles are still called into action; but it is doubtful on which side they are auxiliaries." * * *

"I have been employing my leisure time to day in committing to writing a statement of the case. * * * I think you are right in considering it a very useful exercise [to form a decision from the consideration of numerous data] though I shall be truly glad when it is completed: and shall I tell you another thing?—that it is a very useful exercise to commit to writing the grounds of one's opinions, for it tries their correctness, and enables one more fully to appreciate their force."

After anxious deliberation, having minutely examined every source of judgment, and weighed the various opinions of friends, during a period of six weeks, he finally resolved to decline the offer; and the trustees, at the recommendation of Professor Young, appointed Mr. Hugh Kerr, a gentleman of high attainments and good principle: he was Mr. Carpenter's fellow-student, friend, and correspondent, and they held each other in mutual regard.*

The same letter, which contains a copy of his final answer to Mr. Wellbeloved, communicates an application which was made to him from the Congregation at Bury St. Edmund's, to succeed Dr. Phillips, who was removing to Hanover-Street, London. They were referred to him by the Rev. J. Horsey, of Northampton; and this circumstance, and the desire to enter upon the ministry,

* It is this orthodox friend to whom Mr. C. refers, pp. 62, 63.

which the sacrifice we before recorded evinced, led him to make very particular inquiries before he finally decided. The result of these led him to write (October 9th, 1803), "It appears then to me, in the first place, that there is little or no prospect of a school in any degree lucrative being established there. This is a very important consideration; for I am convinced that literary labour will never be a source of emolument to me. I cannot consent to be a mere artisan; and, while I feel unwilling to put out of my hands works merely up to the market standard, I never can get an adequate recompense for my time."

In his private letters, in reference to this and other applications, he expresses very strongly the necessity he felt, that a minister should be provided with an adequate salary. As it may be presumed that the difficulties which deterred him, have prevented other men of real worth, as well as of talents and education, from entering the profession, and as no one will question his disinterestedness, we subjoin a brief extract on the subject:—

"October 11.

"I believe that they are romantic views of human life which induce us to sacrifice domestic comfort for the probabilities of usefulness. The mind may bear up under heavy calamities, may even rise superior to them, and extend the sphere of its exertions even while labouring under them; but there are difficulties which are of so harassing a kind, and of such continual and repeated occurrence, that I believe no one, whose experience does not authorize him to be confident in his own strength, should say that he should not be overpowered by them; and domestic difficulties would, in my case, not only have this tendency (I willingly believe, however, that this would be hazarded readily, if the call of duty were clear), but also to sap the

hopes of utility, even in their very foundation. * * * I firmly believe that in our rank of life few could be found who could live on less than ourselves; but you know there is a point beyond which economy cannot be strained; and the prospect of setting down for life upon £100 per annum, is not one which promises much even to come up to that point."

These considerations led him to relinquish all idea of visiting Bury; especially as he felt that it would be very undesirable to leave his pupils, unless it were necessary. He still looked forward with hope to the time when he should meet with a situation in which he could enter into the ministry, without being destitute of the means of support. "Many openings [he says] will doubtless occur, which at present seem out of reach; and 'to do my duty in that state of life in which it shall please God to call me,' seems to demand a more literal interpretation than I once thought. I have always had too high-built notions of carving out for oneself one's lot in life; whereas it appears to me to be no such thing; we have some general plan, but the modification, or the total change, of that plan, is often produced by causes totally out of the reach of our weak direction." He was led to remark, "that the increase of talents to those who used them well, need not be referred to a future state of retribution;" and that "exercise enlarges the visual sphere, and brings into view objects and plans of action which were before unseen." He felt that he was able to be of service in enlarging the minds of his pupils, and in "assisting them to form useful intellectual habits;" and, though he feared that their moral powers lay comparatively little within his reach, and their religious views and feelings still less, he was cheered with

the hope, that the lessons he was able casually to convey would not be without a good effect, though it might long remained concealed; and his letters show that he neglected no opportunity of comforting the sorrowing, and guiding the ignorant. Though living much retired, and closely occupied with numerous pursuits, he even then displayed that active and untiring beneficence which characterised him.

His zeal in the service of others introduced him to one, with whom he formed a close and valuable friendship. M. De Lys was the son of an emigrant noble, whose health was completely broken by the reverses he had endured; his mother had fallen under the guillotine. He was then about the age of nineteen, and had "received the rudiment of a literary education in an academy at Penn, founded by Burke and our government for the reception of the sons of the emigrés;" he remained in "England to avoid the dreadful conscription," residing with Mrs. Brookes, a lady of good connexions and singular kindness of heart,* with whom he had gained an acquaintance. "His mild and pious disposition induced her to exert herself in procuring for him, if possible, an education in the medical profession, agreeably to his wishes." Mr. C. had given a

* The following extracts from one of her letters to Mr. C., will shew the spirit of this excellent lady:—"I have had under the roof of my humble cottage, at once, a noble ruined royalist of France, and a worthy friend—the wife of a ruined republican of England." "Though decidedly of the Church of England myself, I have found my dearest and most valued friends in the Church of Rome, and the Kirk of Scotland. All my life I have been looking for good people, and I have found them in every local division and every Christian denomination. But I have never yet seen any of these *good people* who had *no religion at all*."

prompt answer to some inquiries, which she had made through a common friend, respecting the expense, &c., of attending the lectures in Glasgow; and this led her to apply to him for further information. He wrote in consequence to Professor Mylne and other friends, and was enabled to direct her in what quarters to make applications for a College Bursary: this was the commencement of an intimacy, which we may afterwards see was of importance to each party, and which only terminated with the death of Dr. De Lys.

During the year 1804 he remained in Liverpool, devoted to the same pursuits, though the increasing calls upon his attention gave him less time than ever for repose and relaxation. The following extract, however (taken from among many which offer themselves), shows that his unceasing round of occupation did not divert his mind from looking into itself, and pondering on those truths which he was appointed afterwards to preach.

“Jan. 22nd, 1804.

“I was thinking of the manner in which you passed the two Sundays in the New Year; and I am more and more convinced of the justice of some remarks, which, if I mistake not, I made in a letter lately to you. The more refined and correct our religious views, the more we feel our own deficiencies. The higher we learn to place our standard, (and the more we correct it by the dictates of religion, the higher we shall place it,) the further we fall ourselves below the mark, and perhaps even assign ourselves a station lower than that which we once assigned.

“There is another reason, too, for the diminished appearance of progressive improvement. * * When first the views become religious, there is such a change in the sentiment, in the mode of appreciation and standard of worth, that the change is obvious; it forces itself

upon our notice, we cannot avoid observing it, and it raises the grateful vow to Him who has raised our views from time to eternity. When the change has been made to any considerable degree, the actions, the judgments, the feelings become more the effect of custom, and strike less upon the mind.

“I have felt this to be the case in every species of mental acquisition. When we are entering upon any pursuit of literature, the novelty in every object strikes the mind, it seems to be gaining knowledge at every step. When some advance has been made, not only the force of novelty is gone, but the progress from knowledge to greater knowledge is not in itself so perceptible, as from ignorance and darkness. Exactly as in the natural world, the difference between darkness and the dawn is greater, and more sensibly affects the mind, than the difference afforded by the sun when two hours above the horizon, and when it has attained to its meridian height. ‘The path of the just,’ you see my comparison has a Scriptural foundation, though, till I began, I was not aware of it, ‘is as the shining light, which shineth more and more unto the perfect day;’ but the brightness, at least the perceptible brightness, does not rapidly increase after the sun of moral worth has completely risen from the shades of night.”

About this period he was attacked by a cold, which peculiar exertions afterwards aggravated. We are not surprised to find that, living as he did by himself, when bodily weakness increased his tendency to gloom, he indulged in some melancholy reflections, and was severely tried by severe mental struggles; which were, perhaps, necessary to give a greater depth to his feelings, and to add another incentive to watchfulness and self-government.

He considered what plan of life would be most favourable to regulation of mind. “At present [he says] I have such a variety of objects, that, though this enables me to support the exertion to which otherwise I should not be competent, yet it has no tendency

to produce that evenness of mind, which I believe should be kept in view as an object of the most importance."

He found similar objections to other pursuits, and even doubted the expediency of looking forward to the ministry. "Preaching is so strong an excitement to me, and composition too (for I always wish my whole soul to be in it), that I scarcely know whether this consideration ought not to induce me rather to shun than to seek it."

These thoughts, however, arose in moments of gloom, and assumed a more melancholy tone, from the circumstance that he was not in a condition to decide absolutely what course of life to adopt ; but he had before written (January 8th,) "I have learnt a valuable practical lesson, and sometimes put it in practice ; not to form judgments of good and bad, pleasant or unpleasant, when the mind is not in a healthy state. And when I feel inclined to view things through a gloomy medium, I sometimes can check my dark feelings, by reflecting that it is highly probable that, when the gloom is removed, the sun which shone yesterday will shine again to-morrow."

He continued for some months to feel in an unsettled state, from the resolution which he had laid down to enter on his ministerial duties when any suitable opening presented, which prevented him from making any plans for a permanent residence in Liverpool. The minister of Ormskirk (a village in the neighbourhood), who, after having acquired a competency from a school which he superintended, was removing to London, invited him to be his successor ; but, as the congrega-

tion there would have been but a secondary object, he did not deem it wise to leave his present employment. Many circumstances which came under his observation tended to lower his idea of the means of happiness and usefulness which the pastoral office afforded; the constant suspense—decision and redecision—had a tendency to unhinge his mind; and he thought that the time must soon come, when he must abandon the idea of the ministry; whilst he proposed, when his powers were a little more matured, to devote himself to the gratuitous communication of religious instruction on the Lord's day.*

His reluctance to leave Liverpool was increased by the conviction, that he had now an occupation in which he could be useful, and that his abilities were fully appreciated. "I have [he says] been repeatedly assured by some of my friends, and particularly by Dr. Currie, that I could scarcely propose a plan of employing my exertions in Liverpool, which would not be countenanced." Dr. Currie was desirous that he should deliver some lectures on Natural Philosophy; and had no doubt that a sufficient sum could be raised to defray

* "The plan that at present occurs to me [he says] is to procure some place in which I may preach to the poor in the evening, and spend the other hours in the religious &c. instruction of poor children: and, in case it meets the wishes of the pastors of the two Congregations, commence in Mr. Yates's vestry a course of lectures on the Evidences of Christianity, on Morals, &c., open to all the young men and women who may choose to attend. Now, if it appear that I might reasonably hold out to myself the practicability of such a scheme, I should be tempted to believe that I might be more beneficial than I can be in most congregations; and if so, it would add great weight to the idea, that I should be more happy than in most, as I should not labour for hire."

the necessary expences. It seemed to Mr. C. that, if he determined to devote himself to tuition, this would be quite compatible with his other pursuits, and even increase their utility. He therefore drew out a plan of an institution, to submit to Dr. Currie, to be set on foot by 200 proprietors of £ 10 shares and subscribers.* He did not remain sufficiently long to carry his scheme into execution ; we mention it, however, as shewing how much nearer at one time he was to the realization of his early wish—to be a Natural Philosopher (p. 16), than of the purpose of his riper years to be a minister ; and because he was afterwards instrumental in the establishment and support of scientific institutions. He always strongly felt the advantage of affording to the mind some useful occupation ; and on the present occasion he writes,—“ It is making one important step towards the perfection of the mind, when it is called off from self and from sense ; and, when you recollect how many take a refuge in the most demeaning pursuits, because they have no opportunity for a different direction, you will be inclined to think that what affords such a direction is valuable. To your mind the study of Natural Philosophy would be principally valuable in connexion with mental progress ; but to those whose moral progress is very small, that mental progress may

* There were to be two courses each year, of 24 lectures each. He proposed giving introductory lectures, containing “an outline of human knowledge, the advantages of Natural Philosophy, and the proper method of conducting philosophical inquiries ;” and courses on Mechanics, Optics and Astronomy ; and he hoped that Mr. (now Dr.) Dalton, who was then resident in Liverpool, would take the other courses on Chemistry, Electricity, &c.

be considered as some advance even in the way to Heaven. I think these principles, though I fear I have not stated them very distinctly, are deductions from the Hartleian system."

During his residence at Liverpool, his health was on the whole better than it had been at Glasgow; but still he frequently suffered from slight attacks. "I believe [he says, Aug. 19th], I have all day been a little feverish, and have that kind of heating headache, which rather disqualifies for exertion, except bodily exertion, and *that* in some measure it prevents, by increasing my desire to be still. I have little or no pain, but that kind of pressure which seems to put a complete stop to the spring of thought." He habitually took no more than six hours and a half sleep; and endeavoured to destroy any feeling of languor by a change of pursuit. He found that a sleepless night produced upon him the same effect as very strong tea, in increasing his natural excitability of temperament; and he resolved, as a duty he owed to himself and his friends, to cherish the health of his mind, by not overstraining it, and allowing himself sufficient repose. Through an extreme dislike of anything like self-indulgence, co-operating with a fear of over stimulating his system, and a desire to keep his head clear from the numerous calls upon his thought, he resorted to a diet too abstemious to support him in his laborious mode of life; and this, combined with the constant, though varied exertions, which his visits to his pupils occasioned, materially impaired his strength.

In the autumn of 1804, he was seized with a fever,

during which he experienced the greatest kindness from Dr. and Mrs. Currie and other friends; especially from the mother of some of his pupils, a lady of the Established Church, in reference to whom he writes :—

“ Oct. 5th.

“ I feel my heart full of grateful emotion to this kind and excellent woman; and I think with affection of her family, to whom I have been always much attached. How strange that He who is the primary cause of every gift, and every susceptibility of grateful tender feelings should be so much absent from my thoughts. Every good gift, and every perfect giving is from Him; and can the heart refuse to acknowledge Him as the cause, and thus heighten the grateful feeling even towards the immediate agent.

“ To-morrow night I shall again enjoy the family board. I think my mind peculiarly formed for the small circle of affection. I seem to seek not for society; unless I feel, that, in that society, something more than common similarity of views is the bond of union. I seek for affection or friendship; and, if I find it not, I no longer have a wish, except that where much is possessed more might be. But I am very fastidious, I believe, in my choices.”

Before he had fully recovered his strength after his illness; and whilst his mind was fresh under those impressions, which tended to endear Liverpool to him more than ever; he received an invitation from the congregation at Dudley, who had had an opportunity of hearing him, when he was visiting his friends in the course of the previous summer. This was accompanied with a friendly letter from one of the number, stating it to be the cordial, earnest, and unanimous wish of the society. It seemed to many of his friends, that he could never look for a more favourable opening. The salary, though small, was above the average; the congregation had been noted for the friendly feeling which

it had manifested to its ministers ; and it was in the immediate proximity of his relations. His recent ill health, however, considerably lowered his estimate of what he could accomplish ; and, as the following extract manifests, he felt an increasing dread of the constant anxiety which a boarding-school in connexion with a congregation would entail.

“ October 23, 1804.

“ I am in great perplexity : undoubtedly the path of duty by no means seems clear to me, if I take all things into consideration. At first it seems that enlarged views of duty direct to Dudley : again take the means of performing duty into consideration, and the prospect of superior usefulness is so much diminished, as to make Liverpool weigh almost as heavy in that scale, if not heavier.”

After stating the prospects for a school, he continues :

“ The restraint that this small number (greater, though with less labour, than would arise from a larger number), would impose upon my duties as a minister ; the effect upon body and mind from the constant, and even incessant labour that both together would cause, tend, most materially, to diminish those probabilities of usefulness which may be expected from the faithful discharge of the duties of the situation, even supposing me, in other respects, fully competent to it. In the ardour of inexperience I have often conceived the complete compatability of the two sets of duties ; and so I do still, provided the individual have time and powers of body and mind to fulfil them ; but now the case comes home to me, and I am called upon to decide whether or not I will undertake them, I do not, at present, see the prospects of increased utility sufficiently clear to authorize me to undergo labour,—more wasting than I once should have thought probable.*

* He had said in the spring “ I seem to feel a strong desire not to undertake a boys’ boarding school. I fear I must confine myself, in my views of life, to

"Let us endeavour to form a picture of my probable occupation. I grant that, where the course of duty is clear, we have nothing to do with the difficulties; but where the performance is to be taken into consideration, these difficulties become objects of serious consideration. Nearly the whole of every day must be devoted to my pupils. The evenings, till late, cannot be my own; for the inspection of their pursuits must form an important part of my employment. What time, in the week days, can be devoted to ministerial functions, except such as will bring to them a mind requiring relaxation, rather than over exertion; and what time will there be for the composition, which, for some years, will be constantly requisite, and the more so for being connected with a school? Then Sunday's labours, interesting, doubtless, and important, but very fatiguing, and perhaps performed under the influence of previous fatigue, and with the consciousness that they are not what they ought to be, and what they would be, with more time to devote to them. Can I answer for the effect of this constant excitement upon my temper? Can I do justice to ministerial duties with the engagements of a school? Or even to that extent as to make it a point of duty to relinquish my present situation.

"But do not suppose me decided. Oh! no, the subject is of too difficult decision; and I am too little an adept to ascertain whither the pointings of providence direct. Whither enlarged views of duty call, there I deem to be the place where my Maker hath appointed my abode; and, if I could clearly ascertain whither this directs, I hope I should feel little hesitation in choosing; but I cannot."

He consulted numerous friends, and received in return conflicting advice; those on the spot pressed him to remain; many of his relations agreed in this view; whilst others, whose wishes had great weight with him, strongly urged him to accept the invitation, thinking that to decline it would be a renouncement of the ministry. The situation, though a desirable one, was not all

those objects which will not afford a constant excitement to my feelings. In a boys' boarding-school there is such a constant anxiety, where the teacher wishes to make their good his first object, and such a weight of responsibility, that I should engage in one with fear and trembling."

that he could wish. The neighbourhood was not agreeable ; the proximity to his early friends would be a dubious benefit, as the incessant employment of his time would preclude that intercourse with them which they would naturally expect. The Congregation seemed to him to afford no peculiar scope for that part of the ministerial office to which he looked forward with especial interest,—the instruction of the young and the poor. If he set on foot new schemes, he might at first expect zealous co-operation, “but what requires exertion in a different department from the exertion of real life seldom continues to interest long ;” and “the lower class of people” were “either under the direction of the Methodists, or of mental habits which to” him “would be untractable.”

These, and other considerations, at length, turned the scale : and, after three weeks of the most harassing perplexity, during which he viewed the matter in every varied light, and was continually fluctuating as different arguments seemed to gain or lose in force, thinking, till, as he expresses it, he “was incapable of thinking, and found that he was merely feeling,” he resolved to decline the invitation. The incessant thought that he gave the subject was too much for him, weakened as he had been by his previous illness ; and, when his decision was made, his “mind—loosened from the stretch upon which it had been for so long a time,—seemed to have sunk to torpor. I cannot [he adds, November 20], recollect anything that I did or thought that week ; I even forgot, I recollect, till the night before, that I was to go to Gateacre on the Sunday.” The strong desire

manifested by many of his friends, among whom was Mrs. Cappe, who reminded him of his obligation, as a Divinity Student on Coward's Fund, that he should not relinquish the ministry, led him to think of undertaking the care of Knowsley, near Liverpool, where he thought he could usefully occupy his time in the instruction of the poor and young. He laid his plans for continued residence in Liverpool; and the congratulations he received, proved to him how highly his services were estimated. He resigned his office at the Atheneum, which had been a good introduction to him, but which consumed too much valuable time, and resolved to devote himself to private tuition, public lectures, and the preparation of educational works. There were still two or three vacant congregations; he hoped that these would be filled up by the end of the year, at which time he resolved finally to make arrangements for his stay in Liverpool.

Scarcely a fortnight, however, had elapsed, before he was invited to make a probationary visit to the Congregation at Exeter, one of whose ministers—the Rev. Timothy Kenrick, brother-in-law to Mr. Belsham,—had lately died. Mr. Kentish, and Mr. Wellbeloved, to whom they had applied, declined leaving their present situations, and, by the advice of Mr. Belsham, their views were directed to Mr. Carpenter. Had the invitation come two months earlier, it is not impossible that he might have hesitated to go on trial to such a distance; and would have considered that the disarrangement of his plans of tuition was a positive evil, greater than the possible advantage to be derived from his journey; but

now he was anxious to testify to his friends that he had not declined Dudley from any aversion to the ministry, and determined to go to Exeter.

He was much pleased with all that he saw there; and felt that, if prudence permitted him to go, in other respects it was certainly desirable. He writes as follows after he had preached there for the first time:—

“ December 9th.

“The plans of the late pastor have been brought to such a degree of worth, that nothing more is necessary than to go on with them. There are none of the difficulties (the very great difficulties) of introducing new plans; difficulties requiring prudence, circumspection, intimate acquaintance with their views, &c., &c. The Congregation appears to have many poor; and, though I suppose I saw rather more there to day than usual, the attendants appear numerous. Their attachment to Mr. Kenrick appears to have been warm and affectionate; the tear glistens in the eye of the young women when they speak of him; and it is decidedly their wish to have all the plans he adopted pursued.

“The place itself is large and difficult to fill. I found after service this afternoon, and indeed feel now, some pain in my breast; but I do not think that this would arise from preaching once a day. K. seemed very desirous of impressing upon my mind, that the services of to-day are not to be considered as specimens of future services; that, if I would settle with them, it would be only on extraordinary occasions that I should have so much to do. I have been greatly interested to day in most of the service. I feel that it has not by any means lost its interest; and I know I shall give you pleasure when I say, that it does now appear, even to myself, that little or no difficulty will occur if the invitation be such as I can accept. I ought not to forget to tell you, that one grand motive to my settling here would be Mr. Bretland; he is such a sensible benevolent man, so simple, so feeling, so cheerful, and so ardent in the cause of goodness, that to have the advantage of his opinions is of itself a motive, and a strong one, to be here.”*

* The Rev. J. Bretland had for five years conducted the Exeter Academy, in conjunction with the Rev. T. Kenrick, at whose death it was dissolved:

The Congregation at Exeter showed no hesitation in coming to a decision. Of Mr. C.'s literary qualifications and moral worth they had ample testimony, of his zeal in the cause of religion they had sufficient evidence, and they were satisfied with his pulpit services ; though he was young and inexperienced they had faith in him, and "each seemed not only desirous, but zealous to obtain him. Nothing could possibly be more unanimous" than the Meeting ; "never did a minister enter on his pastoral office with more pleasing prospects of usefulness, than he had now the opportunity of doing." To the cordiality which marked their proceedings, which evinced such right feeling on the part of the Congregation, and which was so honourable to him, may be attributed his introduction to the ministry : for he had resolved, if they had not unanimously invited him, at once to put his plan into execution,—of making arrangements for a permanent settlement in Liverpool ; and his mind, unhinged by the unwonted efforts which the late calls for decision had caused, was not in a condition to bear the anxieties of suspense. The invitation,* expressed in language more laudatory than he approved, was accompanied with the following resolution, originally passed at a general meeting, in the year 1794 :—

"Resolved, that the religious instruction of the young persons, belonging to the United Congregations, be

it was designed principally for the education of Dissenting Ministers. A brief notice of his life is prefixed to the two volumes of Sermons which were published after his death.

* A resolution signed by the contributors at large (106 in number), was afterwards sent.

hereafter always considered as part of the pastoral office."

He received very friendly letters from members of the congregation, and also from the Rev. James Manning, his future co-pastor, who says,—“The manner in which the society has conducted its public meetings does it great credit; and I trust your acceptance of its invitation will be the means of preserving that christian temper which so happily prevails among us. Their choice has my hearty concurrence, from the persuasion that your talents will render you a useful minister, and your temper and disposition a desirable colleague.”

Mr. C. thus writes after receiving the invitation:—

“Jan. 4th, 1805.

“The way seems so clear, that I do not think I should ever cease to regret, if I declined the duties to which it leads me. Personal attractions here, and fear of inadequate discharge of duty there, still make me shrink from the undertaking; may I, however, be found in the presence of the Great Searcher of Hearts willing to follow whither rational views of means and end direct, and where religion leads; and then I trust He will make my strength equal to my day. Yet there is so much of difficulty in the situation of a Dissenting Minister, that there is rational room for hesitation. But I am now decided, and it is scarcely worth while to dwell more upon the difficulties, except as they furnish cautions.” His letter contains a copy of the following answer:—

“To the society of Protestant Dissenters, assembling in George’s Meeting Exeter.

“Liverpool, Jan. 9th, 1805.

“My Christian Friends,

“I have I trust maturely considered all the circumstances which ought to have weight in a decision so important. I feel myself

able, cheerfully and readily, to accept of your invitation 'to fill the vacancy in the pastoral office occasioned by the death of the Rev. Timothy Kenrick.' The field of usefulness which your society presents to my view, the auxiliary plans of religious instruction which have been so successfully realized among you, and the approbation and support which you have given them, the unanimity which you authorize me to believe has marked your late proceedings, and the full and friendly concurrence of your present pastor, all combined, excite a reasonable hope of comfort, and of being made instrumental in maintaining and furthering the cause of religious truth and practice.

"To decide to settle among you required some sacrifices. The compensation is in your power; your full co-operation in the continuance of those plans to which I have already referred. Need I add that the resolution which accompanied your first letter, is perfectly accordant with my own wishes.

"In the attempt to proceed with those courses of religious instruction, which were adopted by my highly respected predecessor, you will often see much that is defective; but, if, as I trust, you never see a defect in exertion to render them useful, you will doubtless bear in mind that I am at the beginning of my race.

"Fathers and Brethren, let it be the steady aim of all of us, as a Christian community, to keep in view the grand ends of our connexion; and may the Source of light and good make our mutual effort in the cause of Christ successful, in improving our own hearts, and in raising up souls to holiness.

"With the best wishes for your welfare as a society and as individuals, I sign myself affectionately and respectfully your friend, and I pray God I may prove to be your faithful pastor,

"LANT CARPENTER."

"How much does this prayer imply! * * * We may shrink from duty till we shrink into ourselves entirely; yet I cannot help now, when I calmly survey the duties which lie before me, shrinking from their discharge; but the hand is now to the plough, and it will not do to turn it back.

"May I be enabled to cultivate the seeds of holiness in the minds of others, may I be enabled to cultivate them in my own! * * * Untried, difficult are the duties to which I am called; and I may fail. * * * Much depends upon my first attempts, for they are to give that character to my conduct as a Christian Pastor, which will

influence my means of usefulness for life. Mould, O God, my heart and all its affections to Thy will, and let them then guide my mental powers; and then call me to all that Thou hast ordained for me!"

These solemn feelings as to the requirements of his office were not transient in their nature, or unproductive of increased self-inspection.

"Feb. 7th.

"I am not [he says] unmindful of the importance of the duties to which I am about to be called, and I feel that they must be of value to my own mind, because they will lead to the cultivation of habits of self-command, and of pious benevolence, which are only weakly, or partially, in existence in my mind at present. May the Great Giver of all good enable me to ascertain those means, and faithfully to use them, which will lead to the best interests of those whose moral excellence it may be in my power to further; may He mark me, as desirous, and as earnestly endeavouring, to purify my own heart from all the base alloys which would diminish the influence of my instructions on the minds of others; may I learn to make it my meat and drink to do His will; and may the promotion of His glory, by spreading the habits of practical Christianity, be the leading motive of all my exertions!"

He left Liverpool in March, 1805, and writes as follows, when contemplating his removal:—

"Feb. 27th.

"My heart sinks whenever I think of it; for you can form—at least I could form—no idea of the kind attention and attachment of those here to me, and my attachment to them. * * * Your letter added something to the stock of pleasurable feelings, which may diminish the pain I feel at quitting these excellent friends here, from whom I am receiving continually some proof or other of affectionate regard. Among these are some which will be with me when memory furnishes only faint traces of the rest,* or retains only the impressions which they have caused or cherished. * * * I am grateful to

* Three of his pupils sent him a valuable and handsomely bound copy of Johnson's Dictionary, 4to.; and others presented him with useful articles of plate.

them for these marks of kindness, and shall feel great pleasure in using them as theirs; yet I must acknowledge that it is rather grating to me to receive things so costly. But in the two last cases there was no alternative, the name was engraved; and in the former, feelings of lively friendship forbade—what I meditated—to return them. But the conduct of all is as friendly as possible. I have become increasingly intimate with Mrs.——— and family; and illness in several branches of her family, and anxiety for the life of some of her little ones, has greatly endeared her and her excellent husband to me. ‘The tie which binds the fortunate may be happy; but that which binds together the unfortunate is tenderness unutterable,’—says our favourite Mackenzie; and true it is that suffering attaches more than even happiness, unless that happiness be the happiness of a sensible grateful heart, humble under its blessings.”

His usefulness and influence had been constantly on the increase; his friends were daily becoming more and more attached to him, and the prospect of success exceeded that which he could have anticipated two years before. “You have no reason whatever [a highly respected friend said to him] to leave Liverpool, if you have no sufficient reason to expect usefulness and happiness elsewhere. You have fixed your situation in society; and you have now only to improve the result of your exertions.”

Mr. Carpenter’s residence in Liverpool undoubtedly produced a deep and lasting effect upon his character. The wisdom of man would have prompted a doubt as to the expediency of so long withdrawing himself from the duties of his profession; but the result proved that he lost nothing by following what he believed to be the leadings of Providence. His letters shew that he prepared himself for his future duties by reflecting on the services he attended; and by observing the effects that the different kinds of preaching which he

heard seemed to produce. He occasionally attended the chapels of the Methodists;* and, as he looked forward to supplying the wants of the poor and the young as his peculiar duty, he noted with interest the homely force and nervous simplicity which occasionally characterised their sermons. He was sometimes called upon, as we have seen, to officiate at Liverpool and in the neighbouring villages; and his private reflections manifest his great anxiety to suit his services to the peculiar wants of his hearers. His remarks on funeral discourses show, that he was then actuated by that tender sympathy for the bereaved, which led him to avoid all efforts to draw striking pictures, by which the apathetic may be roused, but which harrow the feelings of the mourners,—which too often break the bruised reed and quench the smoking flax. When preaching before country audiences, he endeavoured to acquire greater freedom of delivery, and also the power of extemporary prayer; and he states that it was his intention, if his future congregation should contain a large proportion of poor, to “devote one part of the day to almost conversation.”† When he had no pulpit

* “I can [he says] most cordially give the right hand of fellowship to the Methodists, and bid them God speed; and, if the field were not wide enough for all, would prefer being only a spectator of their labours, animating them—if human approbation affected their minds, with all the encouragement in my power.”

† The following comment may be useful to others, and it illustrates his habits of observation. “I was a good deal struck with one fact:—in the afternoon I preached a sermon on the parable of the Pharisee and the Publican; and, as a considerable part was occupied with what required a frequent introduction of these names, I perceived the attention of my audience much greater; though I think that what they heard the other part of the

engagement, he aimed to devote the Lord's Day to the cultivation of his devout affections, and the acquisition of religious knowledge. He could not always avoid accepting the invitations of his friends; but he "regularly declined, even at the hazard of offending against politeness, visits to those houses where" he "must have expected to have had neither" his "reason nor" his "best feelings gratified." "My happiest times [he says] are when I can spend a great part of my Sunday in my own room, free from all expectation of interruption; but it is a most interesting day to me in every point of view!"

During this period he continued to pursue those theological studies, which were to fit him for his future office; though he had not so much time as before to devote to them. The nature of the ordinance of the Lord's supper, the perpetuity of Baptism, and the doctrine of Divine Influences, were subjects on which he read, thought, and wrote.* He was well acquainted with the scriptural arguments for the Divine Unity; but with many of the doctrinal parts of the Epistles he

day was at least equally intelligible. It seems to me, that, when one uses terms with which they have associated ideas, even if those which are communicated are beyond their reach—they will believe they understand more than when simple facts are told them, in words intelligible, but with no particularly strong association with them. If I were in a society composed almost entirely of the poor, I trust it would be the object of my ardent prayers and exertions to study their habits of thought and feeling; and to use the acquired knowledge, so that they might glorify our Father who is in Heaven."

* The result of his investigations on Romans VIII, may be found in the "Theological Magazine", for 1805, pp. 27—35., then edited by Mr. Vidler.

had not acquired sufficient familiarity, to decide as to the articles of faith on which they are supposed to bear ; and his knowledge of the Old Testament was not equal in extent to that of the New. On many minor points he left his mind undecided,—to be settled by further investigation.

Plans which he subsequently matured he then revolved ; among others, the publication of a Geography of the New Testament, as he felt the want of it to enable the reader to realize more vividly the scenes of Holy Writ. He purposed the compilation of a devotional work, containing passages of scripture, hymns, prayers, and reflections, suitable for family worship : this he did not complete ; but he was amply recompensed for the labour and thought he expended on it, by the benefit which accrued to his own mind. He took a warm interest in the welfare of the young among the poor ; and for their use he led some of his friends to compose some simple tales, the efficacy of which he highly appreciated. “I believe [he says, speaking of his childhood] that I received very little direct moral instruction from my friends ; but I imagine that very many of those impressions and feelings which make up the sum-total of conscience, I derived from tales.” He also drew up instructions for the use of the girls at the Charity School, connected with one of the Congregations.* Some of these particulars would appear trifling,

* “Do you [he writes, November 16, 1804,] recollect those rules for charity schools which I wrote ? A clergyman of the establishment has done us the honour of reprinting them without any acknowledgement of his sources, with various curtailments, transpositions, and one or two additions which I should have begged leave to have had omitted.”

were they not indicative of a character which was to lead to the performance of something more than trifles.

Whilst thus preparing in pursuits and tastes for the ministry, he was becoming especially qualified for the work of instruction. "I estimate [he says] as valuable every thing which I do with my pupils, and for them I know that I am acquiring the habit of simple explanation, which, though not by any means regular, sometimes surprises me; and some of my pupils are so well cultivated already, that it keeps my powers to the full stretch to teach them." "My own standard of the desirable is fixed so high, that to come near it requires a small share of labour; and scarcely any of my pupils, or rather classes, do not take up at least half as much time out of my attendance as in it; and some much more. He was sparing neither of expence nor exertion to accomplish his laudable object; procuring, at some cost, models to elucidate his meaning; and thoughtfully varying his instructions, to adapt them to the particular circumstances of those to whom he imparted them. He laid a good foundation for the future in the series of lectures which he prepared, which gave him useful exercise in composition, and stimulated him to accurate investigation. We have seen that he endeavoured to promote the moral, as well as intellectual, improvement of those under his influence. "I feel [he says] a small degree of pleasure in being able (as I think I am) to give occasional principles, and continually to assist in implanting knowledge, and in forming habits, which will qualify some of my amiable pupils for being truly valuable mothers." Some of them treated him with

that confidence, which he always seemed to inspire wherever he was known, and made him the depository of their trials and difficulties, which met with his ready sympathy and elicited his advice.

At Liverpool he enjoyed opportunities of social intercourse which, as he had hitherto lived much secluded, were very beneficial to him. His friends recommended him, on his first arrival, to make himself as well known as possible; and he therefore accepted invitations from which he might otherwise have shrunk, and occasionally visited the places of public amusement. That bashfulness which arose in him in great measure from excessive sensibility, gradually diminished; and, as he was always fond of music, and entered heartily into the enjoyments of others, even when they were of such a nature that he could not participate in them, he was glad when his varied engagements permitted him to visit his friends. Liverpool, at that time, was the residence of Mr. Roscoe, Dr. Currie, and others who were then, or have been since, distinguished in the literary and scientific world; and with them he had the opportunity of intercourse. His mind was enlarged by collision with men of different habits of thought and opposing opinions. On one occasion he was in company with a West India Planter, with whom he entered into an animated conversation: we subjoin his reflections upon it, because they contain the same views which he always maintained. "Were I a Planter, and retained all the wish I trust I should, to benefit my slaves, I would not emancipate them; but I would propose emancipation to them as a reward for steady industry and regular

conduct. I would take care to make the cultivation of their minds and hearts a primary concern, with the belief that I should thus render them worthy of emancipation; and I would offer to them sufficient motives to continue their regularity of conduct after they were become my servants. Yet heartily glad I am that I am not a Planter!"—(June 12, 1804.)

The mental stimulus which this period afforded him, though small compared with that which he was soon to experience, was great when contrasted with the calmness of his previous life. At Glasgow he had been able to mark out, in a great degree, his own course; at Birch's Green, the routine of a school, of which he was not the responsible manager, called for no extreme exertion of mind. At Liverpool, though he found time for introspection and calm reflection, which subsequent engagements materially curtailed, he was occupied with a great variety of pursuits, and his employment was frequently excessive. Unless completely laid-by through illness, a mistaken sense of duty forbade him to rest, and he strove to dispel weariness, not by the natural remedy—repose, but by change of occupation. We have detailed various plans which were presented for his consideration: he entered with the greatest minuteness into their respective merits, generally committing to paper the arguments on each side, that he might more correctly estimate their weight. His powers of judgment and habits of reflection were thus undoubtedly confirmed, but the strain was sometimes excessive. The following extract appears characteristic. After stating, in a previous part of his letter, the disagreeable un-

certainty with regard to his future destination by which he was harrassed, he continues :—

“ August 19, 1804.

“ You will wish to know how I am now, and will be glad to hear that to-day I am as well as usual ; *i.e.* feel myself to be alive, and ready, I trust, to thank Him who hath preserved me alive. I did nothing yesterday except attend upon my pupils. I had a very considerable degree of headache during the whole of the day till evening. I have not yet left my lately acquired plan of dreaming abundantly ; but I do not know what I dream about, for I have no time to think of it when I am awake. You know I have thought the constant change in my employments in some measure a source of mental advantage ; but, in other respects, it is disadvantageous. It excites too great a degree of rapidity of change in the trains of ideas. After the last sentence, with the rapidity of lightning, they wandered more than it is worth while following them on paper. I can always trace their connexion, and feel a pleasure in doing it ; but I sometimes find it distracting.”

This was written after the attack of fever which we have noticed. His frequent indispositions, and his severe trials and mental struggles, to which we have very briefly alluded in the course of the narrative, nurtured a feeling of deep and unaffected humility, which led him to take solemn views of his condition, and to make him appreciate still more highly the great importance of those religious principles which made that sorrow a godly one, which would else, he says, have been “ the sorrow of despair.” When wearied by his constant perplexities, it was a great source of peace to him to think that, amidst that doubt which he owned as one essential part of our discipline, there was one thing which to him seemed certain,—revealed truth ;

and his own strong convictions led him to exert himself to reclaim those whom he knew to be affected by the scepticism of the age. The occasional inaccuracies which he thought he discovered in the works of the most profound Philosophers, seemed to him "a clear proof of the intricacy of moral speculation, without the guide which Christianity affords us;" and thus his humility kept equal pace with his advance in knowledge.

From our desire to make the reader acquainted with Mr. Carpenter's plans, opinions, and feelings, during this period, we have entered somewhat into detail; and yet it has been difficult, even in this space, to give a complete picture of the thoughtful and devotional spirit which seemed constantly to influence him; and which manifests itself in a series of confidential letters, in which he pours forth most copiously, and without reserve, his philosophical opinions, his religious emotions, and his hopes and fears for the future. We proceed to narrate the history of his public life, for which he had been so long and so faithfully preparing.

CHAPTER IV.

RESIDENCE IN EXETER.

1805—1817.

PERHAPS there was no Congregation, at that time, in England, to which Mr. Carpenter could have been more seasonably invited, whether its welfare or his own was concerned, than that of George's Meeting, Exeter. His predecessor, the Rev. Timothy Kenrick, had originally been orthodox in sentiment; but had subsequently not only embraced, but warmly and openly defended, Unitarian opinions.* His bold and uncompromising avowal of whatever he deemed important truth, had made him some enemies, but it greatly furthered the progress of free inquiry; and, though his respected co-pastor, Mr. Manning, was a moderate Arian, Mr. Carpenter found the Congregation quite prepared to listen favourably to the calm exposition of his own

* He took a very active part in the formation of the first provincial Unitarian Association,—the Western Unitarian Society, of which he preached the second anniversary Sermon, September 3, 1793.

doctrines. Mr. Kenrick was also a man of much theological learning, and he had fostered among his people a love for scriptural investigation, by his Exposition of the historical books of the New Testament, which, with two volumes of his sermons, were subsequently published: he had also been assiduous in the instruction of the young of the Congregation, and his catechetical classes had been regularly continued for a period of ten years. It would have been difficult for a young man—the junior pastor—to have originated new plans, without offence, among a people accustomed to the same unvaried course, which was sanctioned by long usage, and guarded by prejudice from any innovation; or to have proclaimed his convictions boldly to those who, trembling under the legal penalties then in force against all who denied the doctrine of the Trinity, were unwilling openly to espouse an unpopular cause; but Mr. Kenrick had been a persevering and dauntless pioneer, and the way of duty was made straight before him.

It might have been expected that the prospect would wear a hue of unmixed cheerfulness. There appeared no bar to his usefulness. The climate was mild, and favourable to his very delicate constitution. The labour of composition for the pulpit, was divided with a colleague of the greatest benevolence of character, and highly respected in the city, who had already been Minister of the Congregation for nearly thirty years; and who, being a man of leisure, was able to take his full share of the pastoral duties. He had the benefit of the friendship and advice of the Rev. J. Bretland, a

learned scholar, of enlightened views and singular excellence of character. There were many in the Congregation who would be zealous fellow-workers with him, and all seemed ready to regard his exertions with kindness and approbation. It is often supposed that extravagant and romantic hopes of happiness are natural at the outset of life, and that few succeed in a profession which they do not enter with rapture and enthusiasm. This was not his case : his early dreams had vanished ; he had, of late, looked on the realities of life with a soberer gaze ; he feared for the future, and left with sorrow a mode of life with which he was daily becoming more satisfied, and friends to whom he was endeared.

The last few weeks before he entered upon his new office were rendered painful to him by a sense of harassing mental fatigue. His judgment had been overpowered with cases which called for his decision ; his feelings were tried by partings which, in some instances, might be final ; and he was anxiously uncertain as to his power to discharge his new duties, and also as to the prudence of the step he was taking. It would have been highly desirable for him to have enjoyed at least a brief interval of repose ; but circumstances rendered it necessary, not only that he should enter upon his ministerial office as speedily as possible, but that he should at once undertake the charge of pupils, and this obliged him to bring some of them to his lodgings, before the house which he had engaged could be prepared for their reception ; and, with a mind wearied with the exertions and changes of the past fortnight, he in vain attempted to embody the numerous thoughts which had presented themselves for an introductory discourse.

At last he was compelled to postpone its composition ; and determined to content himself with a sermon on some general topic, preceeded by an address. The Saturday night was to him a restless one ; “and, while I lay awake [he says, April 8th,] the future appeared to me cheerless ; I thought of it as presenting so much to be done, that it was impossible I could do it all ; and that it was even impossible to do all which I had engaged to do. I do not know when my mind has been so unhinged.” His first service was, altogether, the most unpleasant he had ever performed ; but he found that it was not thought so by others. We have mentioned this circumstance, to show that a prosperous commencement is not necessary for a useful and happy career.

In the midst of the toil and fatigue which attended his preparations to enter his own abode, he composed his introductory sermon,—“The duty of the Christian Preacher in the Investigation and Declaration of the Truth,” from II Corinthians, iv, 2, “By manifestation of the truth, commending ourselves to every man’s conscience in the sight of God.” The discourse is marked by philosophical discrimination, by candour, and by an ardent love of truth. Whilst he deprecated the habit of disclosing crude and half-formed opinions, he rejoiced that his situation placed no check on free inquiry ; but he expressed his intention rather to build up than to destroy, and his high sense of the importance of that style of preaching which comes “home to our business and our bosoms ;”—he looked upon himself as sent to preach to those who most needed guidance and instruction,—the young and the poor. He briefly stated

the great points of doctrine on which he felt no hesitation ; and candidly avowed that as yet he found it much easier to say what were not, than what were, the primary ends of the death of Christ, in effecting the salvation of mankind : he also alluded to his hesitation with regard to infant Baptism, which he declined administering till his views were more settled, lest he should countenance false views respecting it ; in the meanwhile he did not wish to engage in a dedication service, lest he should encourage the rejection of a rite appointed by our Master. He concluded his discourse with expressing his desire to commence at once the work of catechetical instruction, and with stating that, with the numerous calls upon his time, he must decline visits of ceremony, though he hoped never to be found wanting where he could be useful.

This discourse gave considerable satisfaction, and he was requested to allow it to be printed ; to this he consented with the greater readiness, as the latter part of it had been a good deal misunderstood. "The Baptists [he says, May 9,] claim me as theirs, and some of the orthodox among them have said to one of our zealous Unitarians, that they understood that the people of George's Meeting had been quite deceived in the sentiments of their minister,—that he proves at last to be an Arian, as he coincides in opinion with Mr. Manning. What most I feared misrepresentation, or rather misapprehension, in, was the business of visiting ; but I believe I need have given myself little uneasiness on that score, as my determination appears to meet with general approbation." The sermon was not published ;

but the Congregation printed 250 copies ; one of these he sent to Professor Young, of Glasgow, from whom he received the following reply :—

“ Glasgow College, March 10th, 1806.

After mentioning the receipt of the introductory discourse, he continues :—

“ The sermon, my dear Sir, I have read over with much pleasure ; I ought to add with much interest, as it contains decisive documents of the respectable manner in which you have made your entrée into Exeter ; and a flattering augury of the comforts of your new situation, and of the usefulness of your professional labours. To the ensuring both issues, the candour with which you have laid open your character, and your creed, and the meek but firm decision with which you have settled your cartel, will not a little contribute. In short, I think this introductory, free, yet kind communing, honourable both to your spirit and to your heart : I need say no more. I wish you joy. I do more, I predict it.

“ Now for other matters. Have you found yourself enabled to carry into execution your tuitionary plans ? From the wide range of pastoral functions over which you doom yourself to sweep, even fenced as it is by your foresight, against irrelative trespass, I fear you are likely to have but little time at command for *collateral cures*. Perhaps, as you get into train, you may command greater facilities. If this should be the case, I think you may count on success in the department of education, for, in plain truth, I know no person better provided with all the stores which are necessary for that department, nor better qualified to deal them out with judgment and discretion. *Diri.*”

He then gives some account of his family, and the state of the College, and concludes :—

“ I sometimes hear from my friend Mrs. Lindsey. The venerable apostle and saint whom she nurses and cherishes, though frail, is well. They have been repairing and furbishing the chapel. Had you been on the ground, at the time of Dr. Disney's resignation, I might have, in time, addressed my letters to you in Essex-Street.

“Dr. Findlay is in high health and vigour, deep in various study,—*inter alia*, in the Sharpiana and Bluntiana of the definite article. He sent me, the other day, a tract on the subject by a Mr. Winstanley, whom you must have known at Liverpool, the learning and temper of whose discussion pleased me. I sent the Doctor your sermon. Wishing you all good wishes, in all of which Mrs. Y. joins me, I am ever, with very sincere regard,

“Dear Sir,

“Your friend and humble Servant,

“Jo. YOUNG.”

In accordance with an intimation in his introductory sermon, he paid considerable attention to the nature of the Lord's Supper, to its perpetuity, and the motives which lead many to abstain from it; and he gave the result of his inquiries in a series of five sermons. One of these, especially, was listened to with marked attention; and its publication was requested, but declined. He had found his own difficulties valuable to him, as he was more interested in the train of argument which removed them; and he “entered with a degree of minuteness into their obviation, which never could have been produced by difficulties unfelt.” The sermon produced a deep effect on one of his pupils, who received permission from his parents to partake of the ordinance on the ensuing Sunday. Mr. C. draws a simple, yet touching picture of the manner in which the day was spent; we extract a part of his letter, as it indicates the mode in which he acquired a religious influence over those under his care.

“On Sunday morning — received a letter from his father. During breakfast he appeared unusually thoughtful; and, when I left the room to finish my service, he seemed to have a heart and head full: he half rose, but did not immediately follow me. In about five

minutes he came to inform me that he had received a letter from his father, consenting to his wishes to join the Lord's Supper. I did not give him time to make any reference to me, but took his hand and told him that I was heartily glad of it. I regretted that I was unable to spend time with him then, but I put the larger Bell [on the Lord's Supper] into his hands, desiring him to read till service time. He did. He had my arm as we walked to Meeting, and I could perceive that he was deeply interested. We were alone a few paces. I told him that I knew, I believed, his feelings from a recollection of my own. I added my hopes of its permanent value; and told him that I also felt deeply interested, for it was my first time of administering the service. After service we all three walked home in silence. After dinner I put 'Bishop Law's Considerations on the character of Christ' into his hands. The afternoon sermon was to me interesting, and perhaps to him:—'Search the Scriptures.'

"In the evening we took tea in the little Green-house near the garden, and consequently were not in the way to hear the clock. I began by degrees a conversation (or rather I think was led to it, for I scarcely knew how to begin it) which, I hope and trust, tended to confirm the good purposes of the day. My good youth is afraid of his well-directed affections and conduct; and, indeed, throughout showed a heart well toned. God grant that it may become habitually good, and by degrees fully devoted to His will! When the servant came to tell me that the letter-woman was come, about 8 $\frac{1}{4}$, I had been talking with very little intermission for an hour and three quarters, and was not aware at all that the time had passed.

The Sunday after his introductory sermon, he commenced his catechetical classes; he was attended by thirty-two young people, from eight to eighteen years of age; and he records the religious feeling of responsibility with which he entered upon this part of his duties. He intended to deliver a course of lectures on Christian Morality on philosophical principles; these, however, he was compelled to defer: but he speedily commenced a series of expositions of the Gospel of St. Mark, which he introduced with some critical obser-

vations, that were heard with profit, owing to the pains he had taken in elucidating his subject. For the benefit of his catechumens he prepared a Geography of the New Testament.* The materials for this work were then comparatively scanty; but he spared no toil or cost, which he could afford, to collect and avail himself of them.† Little additional light has been thrown on the Ancient Geography of Palestine since its first publication; but at that time there was a great deficiency of that illustrative information, with respect to the Physical Geography, and the present state of the country, which, by the researches of modern travellers, is now within the reach of the public. The volume also contained a summary narrative of our Saviour's ministry, founded on that hypothesis, which, after having tested it for upwards of thirty years, he

* "An Introduction to the Geography of the New Testament; comprising a summary Chronological and Geographical view of the events recorded respecting the ministry of our Saviour; accompanied with maps, with questions for examination, and an accented index, principally designed for the use of young persons and the Sunday employment of schools." He wished to have added an Old Testament Geography; but, though his faith was more established than it had been at Glasgow—[vid. p. 65], and he firmly believed in the truth of the Mosaic Revelation, he could not realize the narrations concerning it; and he had no time for that close thought and investigation which the subject required. Subsequent inquiries, however, convinced him of the general faithfulness of the historians, and he appended a notice of the places mentioned in the Old Testament to the later editions of the work.

† "In the compilation of the Geography, I have employed, in any way that best answered my purpose, the works of the following authors:—Schleusner, Whitby, Wells, Reland, Lardner, Paley, Michaelis, Beausobre and L'Enfant, Calmet, D'Anville, Cellarius, Lightfoot, Clarke's Fleury, Pretymann, and Newcome."—Vid. Preface to the 1st Edition. He subsequently procured Le Clerc's editions of Sanson's "Geographia Sacra," and Eusebius's "Onomasticon," folio.

embodied in his "Harmony of the Gospels." When we consider his incessant occupation during this period, it will be almost regarded as an act of rashness on his part, to have undertaken a work requiring much patient investigation ; but he had a strong conviction of its importance, and he felt himself unable to proceed with so much satisfaction in his catechetical plans, until it was completed. He makes the following remarks in his Preface :—

"It is agreeable to well known laws of our frame, and to direct experience, that, by forming a regular connected view of the transactions of our Lord, we gain a more vivid impression of their reality. When they are bound together by the customary connections of time and place, they are no longer loose and floating in the mind, but are brought into sight regularly and readily, like the passing events of life. It does not appear too much to assert, that an orderly, consistent view of the transactions recorded respecting our Saviour, impressed on the mind in the early periods of life, and not suffered to be forgotten amidst its cares and business, would produce a steadfast belief in the reality of the words and actions of the Friend of Man, which, more than all the external arguments for his divine authority, would protect the mind from the doubts of vice or scepticism, and which would enable it to give their due weight to those external arguments whenever fairly proposed."

The composition of this work contributed to give him that power of picturing to himself the scenes of holy writ, and that vividness in forming conceptions of the facts recorded, which imbued all his discourses on them with the spirit of firm undoubting faith. The Geography has been one of the most popular of his works, having reached six editions in England, and having been reprinted more than once in America.

He did not suffer his literary labours, however extensive, to interfere with the discharge of his pastoral duties. At the commencement of his ministry, there were many afflicting bereavements in his congregation, which engaged his sympathies and engrossed much of his time and thought. His letters bear record to his frequent attendance on the sick, the dying, and the mourners. After the death of a gentleman, venerable, not only from age, but from Christian virtue, to whom even in his brief acquaintance with him he had become much attached, and whose calm and gentle descent into the tomb showed the sustaining power of a pure and holy faith, he composed the discourse which has proved a solace to many when weighed down by the trials of life.* It was written with much difficulty, owing to the variety of objects which called away his attention. "I finished it [he says] just before we set off. I conversed upon indifferent subjects till I reached the meeting, because the feelings of composition were very lively, and I wanted to diminish their vividness before I went into the pulpit. I had not time to read it all over before I delivered it; but I felt very much interested, and here and there so much that I could scarcely proceed." He had reason to hope that the effect was, as was intended, consolatory.

On Christmas day, 1805, his hopes, which adverse circumstances had so often damped, were brought to a fulfilment by his marriage; and he was able to bring to the sphere of his duties, one who could assist him, by her

* "The Will of the Lord be done." Sermons, p. 104. This sermon was re-written, 1832.

earnest co-operation, to discharge them more tranquilly and effectually. His habits and dispositions peculiarly fitted him for domestic life, and made it greatly conducive to his happiness, to have the encouragement of sympathy from one who had the same objects with himself, and the refreshment which the love and comfort of home afforded him in his toils.

The period of his residence in Exeter previous to his marriage, though it called out the exercise of all his powers, was not on the whole a happy one. He was engaged in duties which were nearly new to him. He had previously been a preacher, but not a pastor; an instructor, but not an educator. "Whatsoever thy hand findeth to do, that do with all thy might," was always the principle on which he acted. He found too much to do, and was wearied. His ministerial duties alone would have been quite sufficient:—Composition for the pulpit, Sermons, Expositions, Lectures and Prayers; preparation for catechumens, and the publication of the Geography; attendance upon the sick, the sorrowful, and the dying;—all requiring more thought and time, as he first entered upon his office, would have pressed sufficiently heavily upon him. In addition to this he had the charge of seven youths, one or two of whom were agreeable associates and solicitous for improvement; but the others were unused to the restraints of school, and afforded constant exercise of his temper and patience. He had been accustomed to teach those of superior intelligence, and who were desirous to learn; and he felt the change. He fully appreciated his responsibility, as supplying for a time the parental

relation to his pupils, and was harassed by the ill success of many of his efforts to bring them to his standard of moral excellence. The first commencement of housekeeping also, it will be readily imagined, was an additional source of anxiety. We are not surprised to meet with the following passage, when speaking of "the double burden" which his situation imposed on him.

"Nov. 14th. 1805.

"Either would afford abundant employment, and either alone I think I could effect with pleasure, and with some degree of satisfaction; but together they are sometimes inconceivably oppressive. The pulpit duty it is which presses most upon me, because the school business, though wearying, does not require fixed and full exertion of thought. But I am persuaded this is principally owing to the school, because were I without its duties, my mind would be more free and alive for the others. It must, however, be admitted that my school is becoming more regular and attentive to the duties prescribed; it is very seldom that I have any particular unpleasantness; but, when my mind is upon the full stretch for the pulpit, then every thing is a real burden."

We have before remarked [p. 157] that he did not enter upon his office with that vigour of mind and body which was requisite for his greatly multiplied duties; we might have mentioned other impediments to his happiness. He was accustomed to trace out his own course of proceeding; this was no longer entirely possible. He was sensitively fond of order and arrangement; at the commencement of his career, there was necessarily much to disturb it. He had hitherto found time for calm reflection, and for devotement to literary inquiries which were a refreshment to his mind; from

all this his new circumstances debarred him. He had at Liverpool derived gratification from the intellectual conversation of such men as Roscoe and Currie ; this he could no longer enjoy, though there were many men of superior intelligence in his congregation. The hours he used to spend in agreeable social converse, his constant occupations required him to devote to visiting those who needed his sympathy,—an interesting office, but one which has a tendency, rather to depress than raise the spirits.

His health was far from good. He mentions, at different times, that he is suffering from severe pain in his side or his chest, from feverish attacks, and from rheumatic tooth-ache. Once, when his co-pastor was absent, being disappointed of a supply, he was obliged to preach twice, when he was so unwell that he kept his bed in the interval between the services.

When we consider all these circumstances, it will not be wondered at that his heart often sunk within him ; and whilst his high—perhaps some might be inclined to think his excessive—sense of duty forbad him to remit any of his efforts, and indeed rather excited him to fresh endeavours, he often despondingly looked on the future, and knew not when he should find rest.

During the second year of his residence in Exeter, he again came before the public, in a sermon entitled, “The Continual Superintending Agency of God a source of Consolation in Times of Public and Private Calamity, Isaiah XLV. 5—7.” He had made some preparation, on the Saturday preceeding its delivery, for another discourse ; but conversation with friends on the state of

public affairs, which, from the death of Fox, and the renewal of hostilities, appeared particularly gloomy, turned his thoughts into a fresh channel. A member of his Congregation also came to communicate to him his pecuniary embarrassments, by which a large family would be involved in great distress. He found that he was unable to proceed with the subject which had hitherto occupied his attention, and resolved to write on a text with which he had endeavoured to console his afflicted friend. That evening he was unable to do more than think on the topic he proposed for himself. The night was so stormy, that part of the wall which surrounded his play-ground was blown down. He rose the next morning at five; and having lighted his fire with considerable difficulty, owing to the violence of the wind, commenced composition. He wrote in shorthand, or he could not, with all his exertions, have committed his thoughts to paper in the time,—between four and five hours. He entered the pulpit full of his theme, and his discourse possessed all the warmth and energy of an extempore address. The number of hearers who simultaneously crowded into the vestry, after the service, to request its publication, showed the deep interest which it had inspired. His incessant occupations obliged him to send it to the press with very slight revision. Under these circumstances he was rather entertained by an unfavourable review of it which immediately appeared in the "Eclectic;" in which it is regarded as a very laboured discourse, and the work of considerable effort.

Towards the end of the year 1806, the first edition of the

“New Testament Geography” became exhausted; and, as he foresaw that it was probable that he should occasionally come before the public as an author, he thought it desirable, if possible, to procure, as a certificate that he had been regularly educated, his degree of M.A., for which he was qualified, having attended the requisite classes at Glasgow during three years,—the term prescribed for English students. He had intended to have continued a fourth session, and then to have graduated; but at the call of friendship [p. 69,] he left the University without accomplishing his object, and he could not absent himself from his duties at Exeter, for that purpose. He therefore wrote to inquire whether the degree could be conferred without personal attendance, as the certificate which he had received from the Professors [p. 90] showed their satisfaction in his attainments. The following letter, from Professor Young, contains the answer to his request:—

“Glasgow College, 28th November, 1806.

“MY DEAR SIR,

“It is with great satisfaction that I announce to you the determination of our Senatus, *not* to grant the degree of A.M. which you wish them to confer on you in absence. There is no instance, in late times at least, of the degree in arts being so granted among us; and although, in mentioning the matter, I stated the respectful and modest manner in which your desire was expressed, and reminded the members of your brilliant curriculum, which they all had, indeed (without *my μνησις*), fully in their view, yet they remained inflexible, I myself scarcely expressing a wish for the ‘*Speciali Gratiâ*’ deviation. This determination, therefore, it is my business to announce; and it is with very great satisfaction I announce it. [Here the first page of the letter terminates.]

“‘Satisfaction?’ ‘Yes, *Doctor*, ’twas my word.’ Listen.

“In expressing their regret that they could not consistently confer on

you, in absence, the degree of Master of Arts, it was hinted that, without violating any precedent, the *greater* degree of LL.D. might be conferred on you in absence ; and to this expedient they all agreed without one dissenting voice. So here you are, in our mind's eye, the Rev. Lant Carpenter, LL.D. ; and it is for the said Rev. Lant Carpenter to consider whether this title is not as *pretty* as the other, and whether it will not *look* as pretty on the title-page of any book, or books, coming forth, or to come forth, under his name.

"As you are a Dissenter, you will consider the *Nolo Episcopari* as an unnecessary and affected form ; and close at once with the good intention of your friends, throwing around you the Doctorial Vestments which we reach out to you *con amore*, and which you will not sully nor stain. So say I, and so say we all.

"As this degree is not *asked*, but conferred, '*mero*' or '*proprio motu*,' as we say (N.B. *Mero* is not from *merum*, *vinum*), it is not charged with the usual expences of such a degree (which are high), nor with any expenses other than those smaller dues which attend the extension of the Diploma. Of these take no thought. They can be easily settled for you by any of your friends here.

"I am too young to be a Doctor.' You must allow us to judge of that. Besides, it is not the *aged* degree that we confer on you ; but that which, in the Civil Law, corresponds to that of Barrister in the Municipal, which is often taken at one and twenty : *you are more*.

"Write me soon, and the steps for completing this inchoate business will be taken immediately. * * *

"I write in haste, and only thank you at present in a summary manner, being, with great regard,

"My dear Sir,

"Yours, very truly,

"JO. YOUNG."

To this he sent the following reply :—

"Exeter, December 5th, 1806.

"MY DEAR SIR,

"The letter with which you last honoured me, places me in a situation so new and unexpected, that I do not know how to thank you as I ought, still less to express the feelings which accompany the perusal of it. I do indeed feel deeply indebted to you for what you have done

in my behalf, and am happy in the belief which you encourage, that your good intentions had an auxiliary in the favourable opinions of the other members of the Senatus.

"My first feeling was to decline the very flattering and unhopèd-for offer. You parried one strong objection, and some valued friends on the spot another; and I have nothing left but to close as I can with such a proposal, so made. I therefore request you, Sir, to add to the kindness which you have constantly showed me, by expressing for me to the Senatus, my grateful sense of the proposal with which they have so highly honoured me, and to state that I shall gladly receive the degree which they offer to confer on me.

"I well remember the feelings with which I proudly marched up to receive my prizes, in the Common Hall. Even the approving smile of Dr. Findlay, whose countenance I accidentally caught at the moment, did not unfix me; I do not think that I appeared glad, but I am feeling that I was so. I am not now so much disposed to conceal my feelings; and I honestly own that I do not think of the circumstances which your letter contains, with less lively interest, than what I felt when my turn came to receive the marks of approbation which had been adjudged me by the Professors or by my peers.

"I feel more gratification from the offer and the concomitants, than I can do from its consequence; indeed, this will derive its chief charm from them. The degree for the public, your letter for myself.

"I am unwilling to lose a day's post in replying; and have little time to add more, than that

"I am,

"My dear Sir,

"Very respectfully, your obliged Friend,

"LANT CARPENTER."

"Of another sermon which I have lately published, I requested Messrs. Longman and Co. to forward three copies to Glasgow, addressed to Dr. Findlay, Professor Young, and Professor Mylne. It is scarcely probable that they are yet arrived. I know Mr. Mylne's liberality, or I should not have dared to do this. It has been attacked by some critic in the 'Eclectic Review.'"

He was far from feeling at ease in making use of the degree thus honourably conferred: it made him more

conspicuous than was accordant with his inclination; and if the employment of it had not been in a manner forced upon him by others, he would have received it with respectful gratitude, but have laid it aside, at least, for a few years.

The following letter, from Professor Young, announces the final granting of the degree :—

“Glasgow College, 6th January, 1807.

“MY DEAR DOCTOR.

“Our holidays prevented my writing you of your degree,—though not my *doing the thing*. You are a Doctor of Laws, of Glasgow College, of more than a week’s standing, and your διπλωμα (double)* will be transmitted you in due time and due form. The expence (if any) will be a nothing, merely servants’ dues. If any such *are* due, I will advance them for you, and charge them.

“As the degree is recorded in our books, you are at liberty to assume it when you please. If it come under the category of ‘talent,’ you know it ought not to be wrapped up in a napkin.

“To enable us to fill up your name and designation, give me them complete. Being a Calvinist College, you will not expect that we should blow a trumpet in announcing your creed.

“Will you ask of the knowing, in the Exonian choir, if the elegant Jackson left any music behind him?—any music ready for publication? I had the pleasure of being his correspondent; and he did me the honour to set a little poem of mine to his sweet notes,—‘If the Watchful Eye of Care’ &c. Opera XVI. Song 8.

“Mrs. Y. joins me in best compliments and wishes of all kinds, and all seasons.

“Yours ever, with much regard,

“JO. YOUNG.”

Dr. Carpenter had, for some time, felt his health

* When sending the Diploma by a private opportunity in the following May, he remarks :—“The minute of Senate conferring the degree is your true charter, what I now send you is only the διπλωμα, or double.”

gradually fail him, and he was obliged to give up many of those plans for the improvement of his young friends, on which he had entered. Still, his labours were what many would term excessive, prompted by a vivid feeling of the importance of objects, from which a less urgent sense of duty would have allowed him to have abstained, as his amiable and excellent colleague was always ready to render him assistance ; and his health became more and more impaired, until a cold, the effects of which were materially increased by some causes of anxious excitement of mind, produced a considerable degree of illness, and complete loss of voice. He believed himself, and it was feared by others, that his symptoms were consumptive ; but his intelligent physician (Dr. Daniel) considered his complaint as nervous, and the consequence of too much exertion and solicitude. Though apparently too ill to bear the motion of a carriage even for a few miles, residence by the sea-side was prescribed ; and the benefit of his removal from the scene of his anxious labours was soon manifest.

At this time he reaped the good effect of that personal attachment, and of that strong sense of duty, with which he had inspired his pupils. Two of them were much older than the rest, and lived with him more as young friends than as scholars : they took the charge of his junior pupils, and everything was conducted with that order which he loved ; and, at the same time, they paid the most kind and thoughtful attention to him. His bodily strength gradually improved, but he had little power of mental exertion, and his voice still continued extremely weak.

At this period, Mr. Kerr resigned his office of assistant tutor at York College; and Mrs. Cappe, who had heard of Dr. C.'s temporary retirement from pulpit duty, wrote to induce him to accept the office of Resident Tutor, portraying the scope for usefulness which would be thus afforded him, and reminding him that he could no longer urge the excuse of incompetency from insufficient experience and preparation. He replied that he was much attached to his Exeter friends, yet, that this alone would not influence him, as he had previously left Liverpool, which was much endeared to him, when summoned by the call of duty; but that, in the delicate state of his health, even if he were obliged to give up his hopes of resuming the ministry, he could not venture to make so complete a change, or remove to so great a distance.

He had felt increasing interest in his profession, and in the congregation, from whom he received every kindness; but, after using every means for the restoration of his voice for some months without success, he considered it right, not only to the Society, but to his excellent colleague, who had voluntarily taken the whole pulpit duty, to resign an office the public functions of which he was unable to discharge.

When he first settled at Exeter, he was received almost with enthusiasm; and he then wrote [May 2nd, 1805.]—"I seem sometimes to have reason for apprehension, that the feelings of the good people of my flock are too much on my side now, to allow me to hope that they can continue; and if not, the danger is that they will sink further than they ought, when they

begin to sink. I do meet with such marks of approbation and warm attention, that I cannot account for them. They seldom give me the feelings of vanity, because I feel confounded by the recollection how little they know of me, and how much better I know myself."* His prognostications showed, that however correct his estimate of his own unworthiness when compared with perfection, he was not aware how much there was in him to engage the warm affections of all, who were not insensible to his piety, benevolence, and ardent self-devotion to what he deemed duty.

At the end of August, he addressed a letter to the congregation, resigning the pastoral office: a step, he said, which he should have before taken, had not the kindness of his colleague led him to defer it. He wrote this communication with a heavy heart, but he must have felt satisfied with the result of it. It was read to a general and very numerous meeting; and, after an expression of thanks for his past "invaluable services" and of regret for his letter, a resolution was passed, expressive of the willingness of the congregation "to

* In a letter to a friend, [July 1806,] he writes—"Your ideas *are* erroneous; but your warm friendly feelings, are, perhaps, not the less gratifying. The only fear is, that the grounds once more accurately ascertained, the superstructure will be weakened. I wish that this may not occur, till the friendship of habit shall become so firm, as to render that which is founded on opinion unnecessary to its permanency." * * * * *

"I am always more dispirited than otherwise, when I hear of the satisfaction of others in my pulpit services. Opinions so often change, and so often causes for change occur, that I am led to think more of them than of the present state of the case. Yet, it is pleasing, and probably desirable, to know that my efforts meet with that degree of approbation which is requisite for their utility."

wait a year, or a longer time, the disposals of Providence respecting his health." A committee was appointed to procure supplies and defray the necessary expences, and the chairman was requested "earnestly to entreat Dr. C.'s acquiescence in the wishes of the meeting." To the warm appeal made by this gentleman, he replied, that he would comply with their request, on the ground that they considered it best for the interests of the congregation; at the same time expressing his desire, that his salary should be employed for the remuneration of supplies, and that they should not feel themselves bound by their engagement, if their welfare would be promoted by appointing a successor. At the meeting assembled to hear his answer, "very sincere thanks" were voted him "for his very acceptable letter;" he was "desired to accept" their "warmest acknowledgements for his cheerful compliance with the wishes of the society;" and a resolution was passed confirmatory of the previous one, that the expence of supplies should be defrayed by the congregation. His mind being thus set at ease, his health began to improve more rapidly, and his voice seemed likely in time to regain its power. It was, however, a year, from the commencement of the attack, before he again preached.

During his retirement from public life, however, his mind did not lie dormant; and his attention was occupied in providing for the intellectual wants of his young friends. Exeter at that time exhibited none of those marks of improvement, which have now given an altered character to the place. Even in the principal streets

most of the shops were unglazed; and, except the County Infirmary and the Asylum, there were no public institutions of any importance. Within the next ten years much was done here, as in other places, to meet the growing wants of a rising community. It will excite no wonder that there was no Public Library. The immense Circulating Library of one of the booksellers undoubtedly contained many works of value, but also the trivial and even immoral productions of the day. He greatly felt the want of some collection, which should admit no objectionable book, and to which young persons, especially, could be unhesitatingly referred; and he determined, with the pecuniary aid of some of his friends, to undertake the establishment of it. The plan succeeded beyond his expectations; and, desirous of making it more extensively useful, and believing himself to be but little known in the city, he determined to make one effort to obtain the co-operation of the Clergy. His co-pastor had always maintained a friendly intercourse with the former Bishop of the see; and Dr. C. called upon his successor, who had recently been elected, and who seemed extremely desirous to make himself useful and popular, to offer his congratulations, and at the same time to solicit his patronage for this Library. He was received by the prelate with his wonted courtesy; but, when the proposed object was mentioned, he immediately replied, that he did not know what good a Library for lads could do,—a very characteristic remark, if common rumour did not belie him. Dr. C.'s attempt to procure the co-operation, or at least the influence of the Bishop, will not appear

Quixotic, when it is remembered that he had always been accustomed to meet with courtesy and consideration from members of the Establishment ; that many of his pupils were of Church families ; and that he frequently experienced more liberality from the Clergy than from Orthodox Dissenters.

During the first year, he undertook the whole management of the Library, and published a little work explanatory of its objects, with remarks on the benefits of different objects of study.* When it was printed, he announced that there were “upwards of a hundred subscribers, of which fifteen have perpetual or nine-years’ shares ; † and that by these means, with the assistance of several donations, it already consists of more than 460 select volumes.” When he had firmly established it, the control over it was vested in a Committee, chosen from the subscribers at large.‡ In his remarks, introductory to the Catalogue, he observes, —“The time will perhaps come, when those who have

* “Plan, Rules, and Catalogue of a Library for young persons ; with observations on some of the principal branches of Science and Literature, and occasional remarks on the books selected : published with a view to assist in the formation of similar Institutions, and to aid the young in their choice of objects of mental pursuit, by Lant Carpenter, LL.D. pp. 70.—Price 1s. 6d.”

† The subscription was, at its commencement, 1s. 6d. a quarter, and 2s. 6d., as the price of a share ; the payment of £5 5s. in advance made a perpetual shareholder ; £2 2s., one for nine years.

‡ At the first General Meeting, 2nd Jan., 1809, the following Resolution was passed :—“That the most grateful thanks of the members be presented to the Rev. Dr. Carpenter, for his benevolent and zealous exertions in the establishment of the Library ; for the excellence of the plan and regulations ; for the admirable selection of the books ; for his trouble in publishing the Catalogue, with his very able observations on the various subjects connected therewith ; for his liberal donations and the use of his books, and for his en-

fostered this infant Institution will have the satisfaction of perceiving, that they have been the means of affording to the judicious parent, and to the well-disposed among the younger part of their fellow-citizens, the advantages of a select, yet extensive Library; and that those advantages are prized by them as they deserve.* No well-directed effort is ever lost; and of those whose tendency is the diffusion of knowledge and virtue, this may be affirmed with peculiar satisfaction and confidence." Dr. C. had the pleasure of seeing its prosperity gradually increase; and thus, for the second time, [p. 18] he was the instrument of promoting a taste for useful reading among the young.

After a year's suspension, he again preached; taking his text from Psalm XXXI, 15.—"My times are in thy hand;" and, in the following August, he felt his health so much restored, that he addressed a letter to the congregation, thanking them for their past kindness, noticing the plans he had resolved upon to enable him to devote himself with less fatigue to their service, and at the same time expressing a hope that some means would be adopted of making the chapel easier for the speaker. Designs were accordingly procured from a London Architect; and the ceiling was lowered, at

lightened and unwearied attention to the interests of the Institution up to the present period; and that he be requested to lend his valuable assistance to the Committee in future."

The first rule of the Library was as follows:—

"No book of an immoral nature, no novels or dramatic productions, no works on controversial divinity or party politics, shall be introduced into the Library; and if any such book be inadvertently admitted, it shall be expelled."

* This hope is amply fulfilled in the present flourishing condition of the Library. In Dec. 1840, the number of shareholders was nearly four hundred.

an expence of £200, of which Dr. C. contributed £30 anonymously. When it is considered that he had only been connected with them for two years before his illness, and that they had already defrayed every expence of supplying the pulpit during his indisposition, this act of generosity will appear honourable to him, as a testimony of their high esteem, and not less so to them, as a manifestation of liberality and kindly feeling. They at the same time begged him not to consider himself as laid under any obligation to continue with them, if he still found speaking detrimental to his health, as they were aware of the many other ways in which he could be useful. As he was anxious to devote himself more fully to the service of a people who had done so much for him, he was glad of the opportunity afforded by the settlement of the Rev. Dr. Davies (then Mr. Davies) at Crediton, after he had completed his studies at York College, to engage his assistance in his school during part of the week.

In June, 1808, he preached at Bristol, before the Western Unitarian Society, a sermon entitled, "Errors respecting Unitarianism considered; and Motives and Means for the Dissemination of it stated." This called forth attacks upon him, which he thought it would be a waste of time to notice; but when the Rev. Daniel Veysie, B.D., published his "Preservative against Unitarianism," in letters addressed to him, it was considered, both by himself and his friends, that his opponent's position in the Church and his literary reputation demanded a reply, and he published the work subsequently known as "Unitarianism, the Doctrine of

the Gospel," which, when a second edition of it was called for, he divested of the parts which were only of personal or temporary interest. For Mr. Veysie he always entertained a high respect, and pays a tribute to his memory in the Preface to the "Reply to Magee."—(pp. xxvi, xxvii, note). His remarks on Dr. Marsh's Hypothesis had displayed considerable acuteness, and his Bampton Lectures on the Atonement contained more argument than many works which have attained a greater popularity: his "urbanity [Dr. C. says], and general equity and candour, formed a striking contrast with the low abuse and scurrilous misrepresentation which, during the Exeter Trinitarian Controversy, were copiously employed against me."* It might excite some surprise in those who knew how incessantly he was occupied, that he could compose a work requiring considerable research and learning; but it will be recollected, that, whilst at Glasgow, he had paid minute attention to the subject, and he never ceased from such critical investigations as his engagements would admit. The book soon became a standard one, and was pronounced by Mr. Belsham the most complete which had been published.

The publication of the Improved Version (1808) led Dr. C. to deliver some lectures "on the genuineness, integrity and public version of the New Testament." These drew forth some letters by a Dissenting Minister of the name of Trego, but of such a nature as to render

* Mr. Veysie thus concludes his "Defence of the Preservative:"—"Though personally unknown to you, yet, having from report been taught to conceive highly of your character, I beg to conclude with assurances of sincerest esteem and respect."

a reply totally unnecessary: a single specimen of the spirit which pervaded it will suffice—unfortunately the time is not yet come when such calumny will be as rare as it is revolting:—"Probably had you been present among the Jews who heard him [Jesus] you would have done as they did:—*Then the Jews took up stones to stone him*,—John x. 31." After such a manifestation of bigotry, not the worst which might be selected, it may be refreshing to the reader to peruse the following letters from Professor Findlay of Glasgow. There is something almost touching in the tone of courteous regard, in which he addresses a man widely differing from him in opinion, and nearly sixty years his junior.

"Glasg. Coll. Feb. 28th, 1810.

"REV. AND DEAR DOCTOR,

"It hath afforded me much pleasure to hear long ago that you had recovered your health to a considerable degree, but I have since seen strong proofs of its perfection, by your two publications, for which I thank you. Your discourse entitled 'Errors concerning Unitarianism considered, &c.,' came to hand more than a year ago, and was read without delay. In it I think you pointed out some things in the behaviour of many who hold that creed as explained by you, which caused prejudices against it, very justly; even their remissness in attending the public offices of devotion, &c., and I wish your correction of them may be successful in that respect. I observed nothing but fairness in your detail of the variations between our Version and Griesbach's edition of the G. T., which only came to hand long after. None of the Greek MSS, according to him there signified, want *καὶ* in 11 Tim. iii. 16. By your letter, though, some suspected it to be an interpolation. Your letters again to Mr. Veysie on his "Preservative, &c." were only conveyed to me two or three days ago; that book I have never seen, but from your candour I must suppose you have fairly stated his opinions and arguments. The letters, I see

from the table of contents, treat a great variety of matters which are disputed among Christians. You did not imagine, in ordering a copy for me, that I accorded with you in all the sentiments you there openly avow and maintain; but perhaps you will be surprised to learn from myself that I was the author of the anonymous pamphlet printed in London in 1778.—‘A letter to the Rev. Mr. Jebb, with relation to his declared sentiments about the unlawfulness of all religious addresses to Christ Jesus;’ and again of another, printed also there:—‘Remarks on Mr. Lindsey’s Dissertation on Praying to Christ, &c., with an appendix, containing some observations on the Introduction to a Free and Serious Address to Christians lately published, &c., in 1781.’ Were any copies of these pamphlets now in London, to my knowledge, I would order immediate transmission of both to you. But this is not the case. Mr. Sharp sent me down all the copies which remained last year; but I propose to embrace the first opportunity which offers of putting you in possession of them. Mention was made of them, with extracts, both in the ‘Critical’ and ‘Monthly Reviews’ at that time.

“I expect much instruction when I have time to peruse your letters, as I doubt not they will acquaint me with interpretations of many texts which may be new to me, and are opposed to the arguments brought from them against your opinions. I sincerely wish the continuance of your health, and much success in all endeavours to assert and spread the truth as it is in Christ—whatever have been, or may still be, our different judgments about it. Excuse my bad writing, who am now nearly completing the 89th year of my life. Happy all they who shall meet together in Heaven, notwithstanding their diversity of ideas here, being prepared for it by faith and holiness while on earth. You probably know before this time that the College is very full; and there is an increase even of Theological students, beyond their number through past years.

“I am,

“Rev. and Dear Sir,

“Your affectionate friend and humble Servant,

“ROBERT FINDLAY.

“P.S. I see from your Introduction that you have likewise published, before September last, ‘Discourses on the Genuineness, Integrity and Public Version of the N. T.’ How laborious and how speedy are you in your literary productions!”

"July 18th, 1812.

"MY DEAR SIR,

"Having the opportunity of my nephew, Mr. Bannatyne, to London, I embrace it for acknowledging the favour of your letter by Mr. Bright, who also brought the present of your late publication for the Theological Library. It was soon given in by me, and I doubt not their Committee have long ago returned you thanks for it. It gave me much pleasure to learn from your own hand, that, at the date of writing, you enjoyed such health. You have been very active to spread the opinions of those who now assume exclusively the name of Unitarians; though I think it also belongs to those who hold the pre-existence of Jesus, while they maintain the Father to be the one true and living God. Much, however, as you wish to defend and propagate these sentiments, you display more candour and charity towards those in a different scheme of thinking on the subject, than do many of like denomination, which is much to your honour. You inform me you have not been proselyted by reading the two anonymous pamphlets which I sent you: indeed I did not look for it; but I was willing that you should see what I had offered to the world against that position of those authors who spoke of prayer to Christ as so destitute of all colour in the N. T.

"It has pleased God so to prolong my life and health, that I was able to attend the duties of my station through the winter, when the students of Theology, as enrolled, were 120. If I had occasion then to produce and vindicate the texts for the pre-existence, I hope it was done with a truly Christian spirit, and after a fair representation of their glosses who expounded them otherwise. How comfortable is it to think that those who differ about many points here, while they study to walk according to the principles and rules of the Gospel in a sincere and prevailing manner, will meet together in Heaven, and sing salvation to Him who sitteth upon the throne, and to the Lamb who was slain, for ever! Wishing you all happiness,

"I am,

"Dear Sir,

"Your most obedient friend, and humble Servant,

"ROBERT FINDLAY."

The temper which this letter manifests is such as we love to contemplate. This aged Christian, still a candid inquirer, though in his 91st year, soon after fell asleep in Jesus.

The interest which Dr. C. felt in critical inquiries, and the attention he had early paid [p. 68] to the revision of the translation, led him to undertake the review of the Improved Version in the "Monthly Repository."—(vol. IV). It was never his custom to write anything to serve a party, or to withhold the truth from a fear of giving offence; and he therefore submitted the work to the most searching criticism. The Rev. B. Mardon, M.A., then a student at York College, on whose accuracy he had abundant reason to place confidence, undertook at his request to make a synoptical statement of all the passages in which it varied from Archbishop Newcome's revision, and in doing this a few unnoticed variations were discovered, which Dr. C. thought it right to point out. His review was the magazine from which all the opponents of the Improved Version selected their weapons, often without the candour of an acknowledgment; and, when they complimented him on his learning, they did not state that he, whose thorough examination of it they were ready to own, pronounced it on the whole "the most intelligible and correct English Version which has yet been laid before the public."—(Discourses, &c., p. 44.) In Dr. Nares's "Remarks on the New Testament," published about this time, it was rather entertaining to contrast the censure often cast upon Dr. Carpenter, with the praise of "the very learned and dispassionate

Reviewer," * * * "whose good temper and good manners, independent of his abilities, entitle him to every respect, however discordant our opinions."—(p. 150, 199, &c., second edition.)

The next literary work in which Dr. C. engaged was more in accordance with his highly devotional character. The hymn-book employed by the George's-Meeting Congregation was out of print, and no collection then published seemed entirely to meet their wants. The compilation of a new one was intrusted to him, in conjunction with a committee; and, though he was somewhat hampered by the necessity of retaining most of the hymns, which were hallowed in the minds of many by early associations, and the work was rendered difficult by the number of different tastes which were to be consulted, he had much satisfaction in his task. Great care was taken in its preparation, and it lay four weeks for the revisal of the Congregation. He always had a deep conviction of the efficacy of "hymns, in the formation and cultivation of the devotional affections, and of religious feelings," and this collection has proved of great and wide-spread utility.

In the year 1810, he preached the sermon for the Unitarian Fund, before an unusually large congregation. "The discourse was heard with profound attention, and made a deep impression upon the audience; a unanimous wish was expressed for its publication;"* and 500 copies were at once subscribed for. The Sermon—"On the Importance and Dissemination of the Doctrine of

* "Monthly Repository," 1810, vol. v., p. 309.

the Proper Unity of God," contains the following characteristic passage, relative to the labours of Unitarian Missionaries :—

"Convinced that the best foundation for Unitarianism is that which is laid on the Scriptures, that Scriptural views and arguments are the best means of gaining admission into the minds of the well-disposed among the lower classes, I trust it will ever be their aim to make Unitarianism *evangelical* in the best sense of the term ; and that, while endeavouring to sow the seeds of Gospel truth, they will continually bear in mind, that this is only a means to a yet higher end,—the promotion of Gospel practice."—p. 38.

His desire to advance the education of the poor, led him, in the same year, to exert himself greatly in the establishment of a Lancasterian School, in connexion with some liberal men of other denominations. Many obstacles were thrown in their way by the enemies of improvement ; but they were successfully surmounted, and for a long time it was an important engine of usefulness.

In the following year he stimulated his friends to commence a Sunday-School. We have seen that, from a child, he had been accustomed to regard the religious instruction of the young as an object of very great importance ; he was anxious that the poor should share the advantages which he was conferring on those of a higher class ; and he rejoiced when his catechumens manifested their appreciation of the benefit of his instructions, by showing the desire to communicate his lessons to others, and proposing themselves as teachers ; they were joined by some of the older members of the congregation, and the first report [January 26, 1812],

records eleven gentlemen, and seventeen ladies, who had undertaken the office. The school was open to children of every denomination; and, as at that time there were very few—if any—others in the city, the attendance was numerous.* As he knew that the principal danger to the prosperity of the institution would be when the attraction of novelty ceased, he continued to give the teachers his warm co-operation and support; cheering them by his approbation, assisting them with his advice, and often stimulating them with his presence, he smoothed down many of their difficulties, and encouraged them in perseverance. He was aware that the attention of his older catechumens to the school would considerably interfere with his course of religious instruction, by which they were of an age especially to profit; he thought, however, that, on the whole, it was better that they should have those good principles called into active exercise which he had hitherto fostered, and that the children of the poor should be educated, than that they should continue to form part of his Sunday classes.

Dr. C. was not to be without those trials to which every minister will be liable, as long as, by the constitu-

* The School was founded on the principle that the religious instruction of the children was the grand object to be kept in view; whilst the teachers were encouraged to teach Arithmetic in the week as a reward. The fifth general rule was as follows:—

“The Instructors shall confine themselves, in their religious instruction, to the grand fundamental principles of religion, and it is recommended that they avoid teaching these controversially; and that, in all instances, they endeavour as much as possible to found their moral instruction on the sanctions and precepts of the Gospel.”

tions of their minds, men are constrained to differ. In 1812 the trustees of the Mint Meeting (the small Congregation of which, having lost their last Minister in 1810, now worshipped in George's Meeting), offered nearly a hundred pounds towards the erection of an organ, if agreeable to the society. The question had been raised towards the close of the last century; but had been dropped, owing to the decided objection of one of the Ministers. The feeling of the Congregation was now in favour of the offer, which was accepted by a considerable majority. The instrument was purchased, and put under the regulation of a committee, to check every departure from simple taste. Notwithstanding this precaution, the innovation was a source of considerable discomfort and annoyance to some of his hearers; and gave rise to a very lengthened correspondence, which Dr. C. preserved as a record. He could not allow the force of their objections, as three or four instruments had been previously employed, and the introduction of the organ seemed likely to make the singing more simple and congregational; but he was willing to offer every justifiable concession, and his papers testify that it was with the deepest regret, and after severe struggles, that he found himself compelled to differ from some of his most esteemed friends,—especially the Rev. J. Bretland,—on a point which they deemed of considerable moment. His letters on this subject are very interesting and instructive; he shows plainly, that by separating themselves from public worship on account of these lesser differences of opinion, they destroyed the influence of their dissent from their

orthodox brethren on the ground of important doctrines; he reminds them that the religious character of their children, or those over whom they had influence, would probably be impaired, even if their own were not, by abstaining from regular attendance on public worship, especially on such slight grounds; and recommends a calm reconsideration of the case, accompanied with prayer, in the hours of solitary, solemn reflection; that they might satisfy themselves how far duty, unalloyed by personal feeling, dictated the step they were taking. During this correspondence he sent some articles on chapel music to the "Monthly Repository," which, however, he never found time to complete.*

In the year 1813, he gratified himself by a visit to his friends in Liverpool; and, on that occasion, the wish, which had before been expressed, was earnestly repeated by Mr. Yates, that he would become associated with him as one of the Ministers of Paradise-Street Chapel; Mr. Yates liberally offering to give up the whole salary to him. He had reason to believe that such a plan would be very acceptable to the Congregation, and would enable him to relinquish the heavy responsibility of having pupils resident with him, as he could resume his former plan of private tuition. The temptation was great; he was warmly attached to his Liverpool friends, so that he would not have been compelled to form new acquaintance, as would have been the case if he had removed to another town; and the active stirring interests of the place were congenial to

* Vid. "Monthly Repository," vol. viii. pp. 41, 116, 460, 668.

his disposition. In Exeter there was little prospect of effectual co-operation in any plans of public improvement, as young men of intelligence and enterprize would generally be disposed to seek a wider sphere of exertion. The Chapel, in Paradise-Street, was much less trying than his own to his voice, which was still weak. He had now lost his valuable assistant in his school, who had removed to Taunton; and several circumstances made its responsibility painful. He wished more uninterrupted time to devote to his family, to his professional pursuits, to philosophical investigation, and to composition on subjects which had long been interesting to him, especially to the article on Education, for Dr. Rees's Cyclopædia, which was now in preparation. But these considerations he felt to be in a great measure personal; and, as he did not perceive any direct call of duty, he would not allow them to influence him to leave a situation of tried usefulness, to which he was endeared by the marked attachment of the Congregation: any promptings of inclination were overcome, and the overtures from Liverpool were respectfully declined. When, on his return to Exeter, he communicated what had passed to a valued friend, he expressed his opinion that he was generally beloved, and that there was but one "infelicity" attending his stay, which was, that he was very imperfectly heard by a considerable part of the Congregation. This led him to think that he had been too precipitate in neglecting Paradise-Street, where he spoke with comparative ease. On investigation, however, it proved that his friend's supposition had not sufficient foundation; and his anxiety was removed.

In the early part of the year 1813, the introduction of a Bill, favouring the Catholics, caused a general ferment throughout the kingdom ; and Exeter participated largely in the illiberal spirit which prevailed. A meeting of the inhabitants "to petition Parliament against the Roman Catholic claims" was summoned ; but so privately, that it was known to very few of the friends of freedom, until two or three hours before it took place. Dr. C., supported by some members of his Congregation, came forward to propose the adjournment of the meeting ; and, when they were unsuccessful in this, set on foot a counter petition. This was the first time that he took a part in a public meeting ; but the cause of Religious Liberty was too dear to him, to allow of his holding back. Speaking of himself and his friends, he says,*—"Their efforts were ineffectual, as regarded the immediate object of the meeting, but they have the satisfaction of having done their duty ; and they have reason to think that, in several instances, their statement made an impression on the candid opponents of the Roman Catholic claims. * * * Though we have been publicly charged with pursuing 'a crooked and mistaken policy ;' though we have been held up to the odium of our fellow-inhabitants, by placards full of the vilest insinuations, and our names posted up as conspirators ; I do not hesitate in the belief that we should cheerfully go over again the same track, if similar occasion for our exertion should arise." Some of the

* Vid. "Monthly Repository," vol. viii. p. 218, 275, to which he sent an account of the proceedings. The same vol. p. 137, contains the speech of his future colleague, the Rev. J. Rowe, at a similar meeting, at Bristol.

orthodox dissenters, alarmed lest they should be thought to participate in the liberal views expressed at the meeting, drew up a petition, purporting to be "from the Protestant Dissenters of the city of Exeter," against the Catholic claims; and it appeared necessary to enter a protest against the insinuation it contained. A petition was accordingly framed for the abolition of all penal statutes respecting religious opinions, which was read in George's Meeting by both the Ministers; this was signed by most of the Unitarians, and by some from the other congregations in the city, especially from among the Methodists, though the majority shared in the popular prejudice. This petition was confided to Mr. Whitbread for presentation in the House of Commons, and to Lord Holland for the House of Lords, and this led to a correspondence with that Nobleman, which was carried on till the last. A county meeting gave occasion to the repetition of the same false charges, and the manifestation of an illiberal spirit; but it was followed by a petition from the Dissenters of Devon, against all restraints on the rights of conscience, which was signed by many Calvinistic Ministers. In these proceedings Dr. C. felt that he had done what had lain in his power to stem the torrent of bigotry, and they led to his acquaintance with Lord Clifford and with the respected Catholic Clergyman of the city.

In the same year (1813), the first general meeting was held of the members of the Institution; which had originated with some who felt that it was highly desirable that a city, which was the residence of many families of leisure and mental cultivation, should pos-

sess a good Public Library. At a preliminary meeting a list of names was proposed for a provisional Committee, to consider the best means of carrying the plan into execution. When it was asked whether there was any one else whom it was desirable to add to the number, a clergyman rose and said, that he must consider any list incomplete which did not contain the respected name of Dr. Carpenter. The proposer remarked that it had only been omitted from the idea, that, as the Select Library was the object of his especial regard, he would not be disposed to interest himself in this new institution; and his name was immediately subjoined. Ultimately, the task of drawing up rules for the Library, and the first selection of books, rested mainly with him and three other gentlemen, all differing widely from him in religion and politics, but all pursuing their common object with the utmost harmony; and, during the remainder of the time that he was in Exeter, he continued to take a leading share in its management, associated constantly with many of the most influential clergy and gentry of the city and neighbourhood, but never once being led to feel that he was a Dissenter and a Unitarian. This engagement was peculiarly agreeable to him; it gave him that variety in his objects and pursuits which he needed, and made him personally acquainted with many estimable and intelligent individuals, whom he would not otherwise have known. He had hitherto lived much secluded from general society; it is however, well, that those who are called upon to influence various minds, should not shrink from social intercourse, that they may be duly appreciated by

different circles of society ; and the time was now come, when he could, in various ways, make the increased knowledge and estimation of himself beneficial. It enabled him to aid materially in the establishment of the Exeter Savings' Bank, which owes much of its extensive usefulness * to the very able Actuary, whom he was a leading means of connecting with it. With his characteristic energy, he exerted himself to influence, directly or indirectly, those whose social position made their patronage of importance, and also to disabuse their minds of groundless prejudices.

He regretted that there existed so little knowledge on scientific subjects in Exeter, and he not only readily imparted it to the young of his own Congregation, but zealously co-operated with those who were desirous to provide more public instruction. When a building for the Library was procured, one of the large rooms seemed well adapted for a Lecture Room, and he made considerable efforts to provide a supply of efficient popular lectures. His plans were not carried out with equal success after his departure ; but it is the part rather of pride than of benevolence, to refuse to engage in any object because it is not certain to meet with continued encouragement.

In the autumn of the year 1814, the Methodist body in Cornwall, and afterwards in Devonshire, was disgraced by excesses, which, under the name of religion, did much to grieve the serious, and to give occasion to the scoffers : upon these he felt himself called

* This was one of the first establishments of the kind in South Britain, and it is now one of the most important.

to animadvert in a sermon on the "Gospel Terms of Salvation," from Acts XVI. 29—31. He spoke strongly on the impious assurance which was often expressed by the most abandoned profligates on the scaffold, and on the fallacious confidence of those who mistook wild ecstasies for promises of acceptance, and who were encouraged in the idea that they could in a moment be wholly converted to God, after living in total forgetfulness of him. He gave notice that he should again revert to the false views on these subjects, which threatened to prevail among the Methodists. One of their ministers, accompanied by one of their leaders, called upon him twice, to endeavour to persuade him not to do it.—"First Mr. L. brow-beat and then coaxed him; and Mr. E. thought that Dr. C. was so candid that he must have misapprehended, and so desirous to avoid hurting any one's feelings, that, now he knew how painful it was to them, he would not say again that such scenes were disgraceful to any body of Christians who countenanced them. But neither of them knew the man. They were not aware that the same fearfulness of misrepresentation, which led him in general to be cautious not to say too much, would, in an instance like the present, make him cautious not to say too little; and that, though there are few that love their fellow-creatures better, there are few that fear them less." They were engaged in conversation for two hours, but could not effect their object. The sermon was delivered; and many Calvinists who were present, were surprised to find how much in it there was that they could approve. These discourses were pro-

bably instrumental in staying the flood of fanatical enthusiasm. His sentiments were listened to with the more respect, because he was regarded not only as a man of sound sense, and considerable acquaintance with Scripture, but of very devotional feeling, and therefore incapable of arguing against anything which he thought was consistent with true religion. His opinions also had the more weight with the Methodists, as he had shown a warm interest in the Stranger's Friend Society, which was principally in their hands: his influence had swelled their subscription list, and, with the concurrence of his colleague, he had lent his pulpit to one of their ministers to preach in its behalf, by which means a considerable increase was made to the usual collection.

In the year 1813, the clause in the Toleration (!) Act, and the statute of the 9th, and 10th, of William 3rd,—by which persons convicted of Unitarianism were disabled from enjoying any office ecclesiastical, civil, or military, and, after the second conviction, were liable to three years' imprisonment, and were incapable of prosecuting any action, receiving any legacy, or holding any office, &c., &c.,—were repealed by the passing of an act for the "Relief of Persons who impugn the doctrine of the Trinity."* This measure, which had long been sought for in vain, gave much satisfaction to Unitarians throughout the kingdom, and corresponding dread and alarm to some of the more timid and bigotted of their oponents, among whom was the Bishop of St. David's, who, to console himself for his

* Vid. "Monthly Repository," vol. VIII. p. 747.

silence in the House of Lords, gave vent to his feelings in a Brief Memorial, in which he states that the penalties "ought to have been maintained, and should be restored." He subsequently published an address to "persons calling themselves Unitarians." This work was advertised in one of the Exeter Papers, with the addition of some offensive remarks.* Dr. C. thought it desirable not to allow this to pass without notice, and inserted in the next number of same paper a summary of the opinions prevalent among Unitarians, which, with some additions and alterations, has been since very extensively circulated, under the title of the "*Unitarian's Appeal*." This led to further letters from the insertor of the advertisement, Colonel B., under the name of "Amicus Patriæ," who continued to attack Dr. C. and the Body with which he was connected, for some months, in an illiterate and scurrilous manner; but he was regarded by friends and foes as utterly undeserving of notice. Letters, however, from Prebendary Dennis, and Mr. (afterwards Dr.) Cleeve, though not remarkable either for candour or argument, seemed from the position of the writers to require some reply; and he was the more ready to make one, from the hope that the publication of his sentiments might promote the cause of free inquiry in Devon and Cornwall. The controversy lasted for four or five months, and, for a

* "This valuable pamphlet in support of Orthodox Christian Faith, in opposition to the debasing, degrading doctrines of Socinianism, differing only from Deism by the profession of Christianity, will be sold by Mr. Trewman, Printer, Fore-Street, Exeter. A friend of his country has directed a number of these tracts to be given or lent to these unfortunate persons, who, having been deluded hearers of Socinian blasphemy, are anxious to be restored to the inestimable comforts of the Christian Truth."

long time, excited very general interest. In a private letter [Dec. 13th, 1814] he says, "I have four opponents, but I have kept my temper. I feel my ground perfectly good. Of Woolmer's paper last Saturday there were three editions. They say there are clubs formed (I imagine among the poor) for taking in all the papers on the controversy, and that the orthodox are afraid their weak minds should be turned." It was no small proof of self-command, that he was able to "keep his temper;" as he had to contend almost single-handed against various opponents, many anonymous, and some who, as far as their credit was concerned, had better have been anonymous; among them the Rev. R. H. Carne, who vied with Dr. Cleeve in low personal abuse; but he says of himself,—“I was case-hardened by Trego.*” He was also a good deal tried by the absurd calumnies of the editor of one of the papers. He was disposed to prosecute this person, and procured the opinion of counsel; but, from the low character which he bore, it was considered undesirable to elevate him to importance by any proceeding against him. The correspondence was the topic of general conversation, and the principal letters were afterwards published in a detached form.† This controversy was a serious interruption to Dr. C.; it came at a time when he was much occupied with literary engagements, and

* The Dissenting Minister to whom reference is made p. 182.

† A brief notice of the controversy may be seen in "The Reply to Magee," Preface, pp. 24, 25, 26.; and of the first part of it, in the "Monthly Repository," vol. X. p. 192—195. The perusal of some of the letters, which were inserted in the "Anti-Jacobin Review," led Dr. Hales to compose his work, entitled "Faith in the Holy Trinity," &c.

it obliged him to forego all composition for the pulpit, and many of his plans for the instruction of the young. In a note to one of the editors, he says,—“I had worked, I may say incessantly, during five days, from between 4 and 5 in the morning, till between 10 and 11 at night; scarcely taking any regular meal, and devoting the whole of my time to those letters, that I could possibly spare from my pupils.” He frequently felt this excessive exertion too great for him, as his health was still delicate; but he writes,—“I have no time to think whether I am well or not.” He had the satisfaction of feeling that he had been the instrument of diffusing what he deemed important truth, and that, whilst some of his opponents descended to the use of language which met with no approval from liberal and enlightened persons on their own side, (many of whom regretted the continuance of the controversy, and lamented that it had fallen into such hands,) he was by the candid universally allowed to have manifested, not only a sincere desire to come at the truth, but exemplary moderation and forbearance. It is said that when some young clergymen were discussing the subject, a dignitary of the Cathedral who was by, remarked:—“You may talk and write what and as much as you please; but, while Dr. C.’s every-day life is what it is, it will be *worse* than useless: to follow his example in living and acting will do your cause much more good.” We may mention another incident, trifling in itself, but indicative of the advantageous influence of his personal character, which made the calumnious assertions which bigotry prompted rebound upon those who uttered

them. Colonel B. ("Amicus Patriæ") was accustomed, in a blustering manner, to speak against him in places of public resort;* he was overheard by a respectable tradesman, a Trinitarian, and not personally acquainted with Dr. C.; such abuse of a man deservedly respected he could not tolerate, and, with a resolution which will not appear small when the relative position of the parties is considered, he at length told the Colonel that he could not suffer any one in his presence to speak in that manner of Dr. C.; his rebuke was efficacious, and the Colonel was silenced. We have related these anecdotes, and others might have been added, to shew that Dr. C. lost nothing in respect and general estimation, by his manly and temperate defence of his opinions.

On the 17th December, 1815, he preached a sermon on behalf of the French Protestants, who were then suffering from the outrages to which they were exposed after the restoration of the Bourbons. The subject of the discourse was the evil of persecution, in whatever religious denomination it might prevail; but it gave rise to some misapprehensions, which he corrected in a letter to the Rev. G. Oliver (the Catholic Clergyman before alluded to, p. 194) from which we quote the concluding paragraph:—

"We differ widely at present; though we both hold, I doubt not, the fundamental essential principles taught in the Gospel of our common Lord. No doubt my religious principles (which I feel it my

* It would be necessary to read the papers of the time, to form any idea of the ungentlemanly language of which this person and others were guilty: he openly avows that he regards the "Socinian preacher" as "an outlaw to the claims of liberality."

duty to support by every Christian means in my power), are, more than those of many classes of Protestants, obnoxious to you. I have always felt, when I had the pleasure of seeing you, that we could most cordially unite in the grand principles of Christian Liberty, and the rights of conscience, and in mutual indulgence for mutual errors. If I attain the abodes of perfect light and holiness, where the only distinction will be the degree in which each has improved the light he now has, I doubt not of meeting numbers who have here thought my condition dangerous; and it gives me pleasure to believe that among them will be yourself. There will indeed be unclouded love and harmony."

In the spring of 1816, there was an election for the County of Devon, owing to the death of one of the members. Viscount Ebrington came forward on the Liberal interest; and Dr. C. was induced to exert himself on his behalf, from the high testimonials which he received from the tried friend of liberty, W. Smith, Esq., M.P. for Norwich, and also from Lord Holland, who wrote as follows:—

"Saville Row, April 29th, 1816.

"DEAR SIR,

"I hope I am not taking an unwarrantable liberty with you in writing on the subject of the approaching election for your county. Your political principles, and the zeal and courage with which you supported them, together with my recollection of your kind and flattering letters to myself, have encouraged me to do so without reserve.

"My friend Lord Ebrington stands, as you must know, for the county; but it is not on the score of private friendship, or even of private connection only, that I venture to recommend him to your support. I know him to be a man attached to civil and religious liberty upon such sound and invariable principles, that neither accident nor interest will ever induce him to lose sight of those measures which are calculated to secure or extend them. In short, I am convinced that he is the sort of representative that you and I should think it both honourable and advantageous for a large county to send to

Parliament ; and that, if he is chosen, he will be among the very few County Members, on whom, in moments of trial, the friends of religious liberty may reckon with confidence. If you have therefore no prior engagements, I am in hopes your attachment to that great cause will lead you to give him assistance. In that case you will afford it most effectually by attending at the nomination, as a good show on that occasion may tend to save him trouble and expence ; and, at any rate, will give his friends encouragement to proceed with vigour.

“I feel I owe you many apologies for writing on such a subject ; but attribute it, I entreat you, to its real cause,—a confidence in your principles, and a knowledge of Lord Ebrington’s.

“I am, Sir,

“Your obliged humble Servant,

“VASSALL HOLLAND.”

This letter, writes Dr. C. to Lord. E., “decided me to do what I can, consistently with my necessary engagements, to promote your object. I am accordingly writing to different friends in the county, to interest them, if I can, to take a decided part. A letter which I received yesterday from Mr. Wm. Smith, adds to my satisfaction in pursuing this plan. I do so, in the strong hope, that, while we find you a watchful guardian of our civil rights, you will always show yourself a steady and active friend of religious liberty.”

Dr. C. wrote a paper, entitled “Facts against False Assertions,” which was of some service ; but he declined joining any public meetings of Lord E.’s supporters. He writes to him :—“It has been my uniform practice to avoid connecting myself with any political association, and I think I owe this to those religious principles which I avow and maintain ; and it is not in my power, consistently with my necessary engagements,

to join the social parties of your friends. I trust, however, that, if I am an inhabitant of this county when you again come forward in support of our grand principles, you will find me heartily desirous to contribute what I can to your success." This last extract is from a letter written after the unfavourable issue of the contest. The result was contrary to the hopes, rather than to the expectations, of the party: one important end was answered, as the way was paved for future triumph. Much was said respecting the evil of disturbing the peace of the county; but Dr. C. replied, that it was turning living water through the Slough of Despond; and he believed that the cause of civil and religious liberty was promoted by the agitation of principles, which had too long been allowed to lie stagnant. The opinion of Lord E., which he had derived from Lord H., was confirmed by his own acquaintance with him. Though widely separated in religious belief, his lordship being a conscientious member of the Establishment, they were united by the common love of freedom and justice which was strong in each, and by mutual respect for private integrity and excellence of character, which was increased by correspondence and occasional personal intercourse.

In the summer of 1816, he lost his friend and literary associate, the Rev. J. Joyce, who passed away quite suddenly, yet gently. "You will easily suppose [he writes] that my mind has been much affected by the death of our good friend Joyce. I knew nothing of it till I saw it last night, quite unexpectedly and suddenly, in the 'Repository.' He has not lived in vain, and I

trust he was prepared for the rest that remaineth for the people of God." Not knowing in what circumstances his family were left, he immediately wrote to Mrs. J., offering to receive one of her sons without remuneration, beyond the necessary expences. Other arrangements, however, had been made. "Perhaps I may have been a little too hasty [he says]; but I felt strongly impressed with the conviction that it was my duty: and to the little suggestions of selfishness and greater difficulties, &c., I placed the consideration—what, if my friend Joyce's situation were to be my own, must be the father's last wish?"

He had become acquainted with Mr. Joyce during his residence in Liverpool; and when, in the year 1807, he feared that he should be unable to resume his professional duties, he wrote to him to procure for him some literary employment by which he might increase his income. A great deal more was offered him than he could undertake; much therefore he was obliged to decline; and, when he rejoined the Congregation, he would gladly have been released from his engagements, if those who had entered into them would have consented to it. He contributed the articles *Grammar*, and *Mental and Moral Philosophy* to "Nicholson's Encyclopedia;" and he had reason to know that they were perused, with great and beneficial attention, by many intelligent and thinking young men in the middle and lower classes of society, among whom the work principally circulated. He furnished several communications to the last volume of "Aikin's Annual Review;" and also, in conjunction with the Rev. W. Shepherd

(now LL.D.), and the Rev. J. Joyce, undertook a work entitled "Systematic Education," designed to lead the young, who had concluded their school education, to the proper objects of intellectual pursuit, and to facilitate their efforts at self-culture. These volumes were well received, and passed through three large editions. To "Dr. Rees's Cyclopaedia" he contributed the articles on *Language*, and *Philosophy, Mental and Moral*; also on *Education*, which, in part to meet his own convenience, and in part to be more in accordance with the general plan of the work, he divided into Intellectual, Moral and Physical Education. For this he made long and diligent preparation, carefully noting the results of his own experience and observation, and attentively consulting every writer on the subject from whom he could hope to obtain information. As these articles were required at a much earlier period than he had expected, they were written in haste; but the ideas he expressed had long been the subject of close thought, and when he revised them, after a considerable interval, he felt fully satisfied with the correctness of the views he had brought forward, and published them, almost unaltered, in a separate volume. They met with the warm approval of Mr. and Miss Edgeworth, who addressed letters to the author, to them unknown, to the care of the learned editor;* and Dr. Pye Smith, after citing a passage from *Physical Education*, continues:—"I beg leave earnestly to call upon parents and teachers to study this inestimable article, and two others from the

* Mr. Edgeworth says, "We think that all writers on Education, whose works we have read, have fallen far short of the comprehensive view which

same pen,—*Intellectual and Moral Education.*” This was peculiarly gratifying, as a proof that he had displayed no sectarian bias in what he had written. It may be said most truly, that he had tried the truth of every principle advanced; but the part relating to the religious education of the young, was most particularly the result of his own experience. He had himself seen how interesting, not only the Scripture narratives, but the truths of Religion, especially the pure and simple form of it which he cherished, may be made even to young children; and how easily they may be clothed in the tender mind with all the substance of reality, regulating the thoughts and feelings, and shedding over them that sanctifying influence by which they will be directed, purified, and elevated.

In the summer of 1816, the Rev. Dr. Estlin notified to the Lewin’s Mead Congregation, Bristol, his intention of relinquishing the ministerial office, which he had exercised among them for more than forty-five years;* and intimations were privately conveyed to Dr. C., that, if there was any probability of his accepting it, a unanimous invitation would be given him. He was not obliged to return an immediate answer, and he felt that the proposition was one which required his very serious attention. His decision in the case of Liverpool, where the emolument would have been much

you have unfolded;” and Miss E. expresses “a high sense of the value of the most comprehensive and candid remarks I have ever seen on what we have written, as well as the most masterly view of all that has been hitherto done in Intellectual Education.”

* The Congregation, as a mark of respect and esteem, presented him with the sum of £1000 on his retirement.

greater, showed that mere personal considerations would not weigh with him; but a family was now growing up around him, and he felt it necessary to take their prospects into account. The salary at Bristol, though rather larger than what he was then receiving, would not compensate for his increased expences; but he deemed it desirable, with a view to the future prosperity of his school, to settle in a more central situation. Till within the last year, he had never been without applications for more pupils than he could receive; but he found that, in many cases, the remote situation of Exeter was an objection, and he had reason to fear that the number of opulent Dissenters in the neighbourhood, to whom his high terms would not be an impediment, was not numerous. In a letter to Mrs. Cappe, he remarks:—"The plan to which I have been accustomed to look forward (but I hope with a resigned and chastened expectation) as a future resource for my elder girls, and affording me the power of confining myself to the ministry and directly-related objects, is a limited school for girls, in which my eldest daughters might be directed by their mother who could also superintend the household affairs till they had experience), and in which I might take some care with the pupils of greatest ability or age. This, I have thought, would enable me to relinquish my own school; and I do not know what else would, without so much injury to my family." Such a school, from his increased knowledge of the county, and of the strong prejudice that prevailed in it, he thought would not be likely to succeed in Exeter; as the obstacles of

a long journey, far greater then than now, would materially interfere to deter parents who lived at a distance. These prudential considerations he did not regard it right, as a father, to overlook; but alone they would not have influenced him, if he had reason to believe that the cause dearest to his heart would have been most promoted by his continued residence in Exeter. He wrote, therefore, confidentially to some of his most respected friends in the ministry, who were, one and all, in favour of his removal. Mr. Belsham replies:—"With very little hesitation, I should say—go;" and he gives amongst many other reasons the following:—"Lewin's Mead is a very important congregation, and in a very critical state; and I know no person who is so well qualified to save it from ruin, and to restore it to its former prosperity, as yourself." There were but few dissenting societies in the country to compare in wealth and influence with that of Lewin's Mead at this period; but there was a great want of coherence in the body. Though all the seats were subscribed for, the attendance had become extremely thin, and, in this respect, presented a melancholy contrast with his own congregation at Exeter. There were no plans for the instruction of the young; and these, which experience has proved to be so eminently beneficial, it appeared could scarcely be introduced, except by a man of weight and influence; whilst at Exeter, he deemed it probable that it would be comparatively easy to follow out those to which his people had been long accustomed. He gave the whole subject the most careful and anxious attention, seeking every means of information, and

neglecting nothing which he might regard as "the pointing of Providence." He adopted the plan, to which he had in similar instances before resorted, of committing to paper the reasons on each side in parallel columns, leaving the opposite page for comments upon them. The result of very close deliberation was, that he informed a deputation of the Lewin's Mead Congregation, who came to Exeter to afford him materials of judgment, and to learn his opinion, that he would take into favourable consideration an invitation if unanimous. The following letter was accordingly addressed to him :—

"Bristol, Wednesday Evening, 28th August, 1816.

"MY DEAR SIR,

"I feel great pleasure in being the organ of communicating to you, officially, the result of the deliberation of a General Meeting of the Lewin's Mead Congregation, held this day, in order to fix upon a successor to the Rev. Dr. Estlin, who has announced his intention of retiring from his ministerial duties at Christmas. It is a subject which has long and anxiously occupied our thoughts, for we have felt the full importance of the step which was about to be taken. Our local situation is peculiar. Our city has been designated, by an eminent writer, as the nursery and hot-bed of English fanaticism ; and the particular sentiments which distinguish us as a religious community have to encounter a proportionate degree of misrepresentation and obloquy. We have felt, therefore, the necessity that many and various qualifications should be united in our future pastor. We have felt it necessary that his attainments should be above the common level ; that he should not only be sincerely and conscientiously attached to the religious opinions which we profess, but well prepared also to defend them ; that he should not only be able by his pen to show that the doctrines of Unitarianism (we use the word in its extended sense) are the doctrines of the Gospel, but that he should manifest in his life their happy and purifying tendency ; and, that in the discharge of his ministerial ser-

vices, his manner should be zealous and affectionate, pious and impressive, such as might awaken and might cherish correspondent feelings in his congregation. These were the views by which we have endeavoured to regulate our choice, and these views have led us unanimously to turn to you ; and, while we express our confidence that every qualification which we wish our spiritual instructor to possess is united in you, we also cherish the hope and the expectation that your connexion with us, should you comply with our anxious and earnest wishes, would be productive of the most important benefits to us as a religious society.

“It remains now only to communicate to you the following resolutions :—

“At a General Meeting of the Lewin's Mead Congregation, held on Wednesday, August 28th, 1816.

“Resolved, unanimously :—That the Rev. Dr. Carpenter, of Exeter, by the distinguished talents and general excellence of character, which so eminently adorn both his public and private life, is in every respect qualified to fill the office of Co-Pastor to this Congregation, which will be vacant at Christmas next.

“Resolved, unanimously :—That the Chairman transmit a copy of this resolution to Dr. Carpenter, and at the same time express the earnest wish of the Congregation at large that he would accept the office.’

“Signed by order, and in behalf of the Congregation,

“R. BRIGHT, Chairman.”

When convinced that a real unanimity prompted these resolutions, he inquired what number of young persons there were in the congregation who would be likely to join the catechetical classes, and what probability there was of encouragement in them. The answer returned being congenial to his wishes, he deemed it his duty to accept the call. After the arrival of the deputation from Bristol, he printed a letter, which he had addressed to one of the members of his congregation, for private circulation, in which he

anticipated almost every argument which could be urged for his stay, and stated the counterbalancing considerations. A meeting of the congregation was held to beg him to alter his decision; and an address was sent him by "the young persons of George's Meeting," with 112 signatures. But, though greatly moved by the strong attachment manifested for him, and by the recollection of the numerous ties by which he was united to them, he felt that it would be more easy to provide a successor to him at Exeter, than to meet with one who could accomplish the object he had in view at Bristol; and he, therefore, with much reluctance, dissolved his connexion with the George's Meeting Society. In the letter containing his resignation, there is the following passage, which may be interesting, as incidentally displaying the standard which he himself endeavoured to reach:—

"If I did not feel an humbling sense of my own deficiencies as they respect my own ability, and mode of discharging those duties, I should fear that even *your* candour might imagine me absurdly referring to the past, instead of sketching for the future. With that sense painfully supported by recollection and self-knowledge, I will without hesitation proceed. The man of your choice should not only be generally acceptable as a Preacher, and his discourses and prayers judicious, serious, and impressive, but he should be one whose heart will be earnestly engaged in the cause of Christian faith and practice,—not only ready to fulfil the ordinary public and private duties of the Ministry, and able and willing to undertake and co-operate in the religious instruction and pastoral care of the young, but prepared also to engage in all other objects of congregational usefulness, and especially to aid in the dissemination in this important district of those grand principles which we believe to be the truth as it is in Jesus, and fully competent, by his talents and learning, to take a respectable station in stating and defending those principles. Still further, he should

be a man of genuine piety of heart, and of purity, benevolence, and integrity of life: he should be a man of unblemished character, and a pattern in no mean degree of those Christian excellences which he preaches to his people. And he should possess that kind-hearted and amiable disposition, which, while he maintains the strict line of Christian uprightness and sincerity, will make him the object of your attachment, esteem and confidence. And I need scarcely remind you, that he should be a man likely to contribute all in his power (as such a one will), with Christian prudence and affection, to make the evening of his Colleague's long service in the vineyard as full of peace, and comfort, and respect, as it deserves,—as I trust it will be, and as I confidently believe it will be your endeavour as a congregation, and I hope also as individuals, to make it.

“That you will fully realize all your wishes in every respect, it would be unreasonable to expect; but whoever on the whole unites these qualities in the greatest degree, I trust you will neglect no honourable method to secure his services among you, and that you will treat him uniformly with that frank and open respect and confidence which he will deserve. If you succeed in obtaining such a man, then will some of the most painful feelings which I experience from my present decision, be done away.”

He delivered in the winter of 1816-17, fourteen lectures on controverted topics; and also a series of lectures on the human frame on week-day evenings, which he subsequently repeated at Bristol; these were illustrated by plates, preparations, and a skeleton, with which he had provided himself. Some of those who attended upon them, presented him with some valuable books, as an acknowledgment of his kindness; his catechumens showed him a similar mark of regard; and he received from the congregation works to the value of 30 guineas, on one of which (Kennicott's Hebrew Bible) was an appropriate inscription.

In his letter to the society at Bristol, he says:—
“You will not expect me to feel at present the cheerful

earnestness, with which I hope I shall one day engage in the duties to which you call me." His mind was wearied with incessant thought, and his heart was heavy with his own sorrow, and that of his friends, at his removal. To leave those with whom we have taken sweet counsel,—those intimately connected with us, is always a mournful duty: it is a separation nearly as trying as that of death. In each case, when the persons are aged, and the distance is great, the feeling of absence is equal: if anything, it is less when the object of attachment has left this scene, and is therefore unaltered in tastes, and friendships, and affections, from what he was when we knew him; and when, therefore, he still continues the same to us in imagination, and we can commune with him in memory, can picture him by faith, can live over again the days that are past, and can still behold him amongst us in spirit:—he is with us "always, even unto the end" of our sojourn here. But when a friend departs from us to some distant spot, he still lives; yet his life, as respects us, is hid. His thoughts towards us are not the same; others stand in the relation to him which once we held; should he again reside among us, the link seems broken, and our mutual acquaintance has been, for a time at least, impaired. It is no sufficient consolation, that he has removed for his own advantage; for, in the case of death, do we not mourn those most, whose departure as concerns themselves is most desirable,—who "rest from their labours and their works follow them?" If these remarks are in accordance with general experience, they have a peculiar force in reference to the

separation of a minister from his congregation : he has made for himself a place in the heart which cannot easily be filled. Those who had grown from childhood to maturity during his stay, looked upon him as the guide of their youth, their affectionate religious instructor, their spiritual father : it was, in the nature of things impossible that any successor, however excellent, could be the object of the same feelings. Those who had shown him that confidence which he seemed peculiarly formed to inspire, and had made him the depository of their failings, their temptations, and their sorrows, would feel as if they lost a portion of their existence, when he who possessed many of the secrets of their hearts was gone ; and those who were his seniors in age sadly reflected that they could not, in advancing years, form the same warm, close friendships, as they could when he first was with them ; and that their attachment to him was bound close by ties which, once severed, could not be renewed. Whilst, therefore, he to a certain degree felt consoled in leaving them to the care of a successor of amiable dispositions, high character, and superior attainments ; they knew that, even should their new minister prove fully equal to the one they were losing, he could not fill the same place in *their* hearts, though he would gain an equal influence over those who were rising up in their room.

The period from his resumption of the ministerial office (1808) till his departure from Exeter, was perhaps that on which those most nearly connected with him can look back with the greatest pleasure, as that in which, on the whole, he enjoyed the highest share of

personal happiness. He had recommenced the work in which his heart delighted on an extended scale, and the earnest interest with which his instructions were greeted showed that he was not labouring in vain. When he first received pupils, education was new to him, though he had been accustomed to instruction ; and he felt painfully the great responsibility of the duties he had undertaken ; but he now began to learn that what he had often said with despondency,—“We cannot do every thing,”—was, in reality, a truth to be acquiesced in : he saw that he had done much for his pupils, and was hopeful for future results. Though there were times when unusual calls led him to overstrain his powers, his strength was not overtasked in his ordinary occupations, and he had leisure for domestic enjoyments. A young family was now growing up around him ; and to mark the first openings of intelligence, and the gradual formation of their characters, afforded him an object of unceasing interest. He was able, more than at any subsequent period, to devote his time and thoughts to them : to imbue the minds of his children with that filial love to God, which is indeed the beginning of wisdom, was the object of his constant attention ; and, in his treatise on Moral Education, he detailed the plans which he himself pursued. He spoke from experience, when he said that, before the child could entertain any idea of the One Infinite Supreme, love to Christ could be formed and cherished. At the different times of social enjoyment, he related to his almost infant children, anecdotes of our Saviour, with that feeling of reality which his own participation of the same mind which was in

Christ would inspire; and this was evidently communicated to his young listeners, for they continually spoke of "the good Jesus" as of one whom they loved, and asked innumerable questions respecting what he said and did, and how and where he lived.

In him the fondness of the Christian parent never degenerated into a blind partiality; and his desire to find refreshment from his labours in the family circle never induced him to pass over anything, however minute, which his reflective mind perceived would have an influence on their future character. His watchful care to correct every thing that he thought might lead to evil, which arose from his feeling of the great importance of early impressions and habits, might have assumed the appearance of severity, had it not evidently proceeded from a tender love, which his children were not slow in remarking. He always nurtured in them such a confidence in his judgment, and such faith in his impartial affection, that they never even suspected that he could be actuated by any unkind feeling, or ever mistaken in his decisions respecting them. His constant self-sacrifice for them, the earnestness with which he entered into their pleasures and pursuits, and the kindness with which he sympathized in their childish feelings, ensured not only their respectful, but their fond affection.

Horse exercise had been strongly recommended to him, and he often took one of his little ones before him as his companion; and when slowly riding along the delightful lanes in the neighbourhood of Exeter, observing all the objects around him, which soothed his

mind by their cheering and softening influences, his sense of natural beauty was quickened, and united with his holiest and happiest affections by the society of his child, and communion with his own heart or with his God. There was then a tranquillity in his manner which his subsequent life of excessive exertion contributed to lessen; and, while he was thus preparing for more extended usefulness, the increased spirituality of his mind was manifest in his pulpit discourses, and in his character, and conversation.

As a preacher he was always acceptable. When he first settled at Exeter, his countenance was youthful, but singularly interesting and expressive; his bearing was ever that of a man of elevated and independent mind; and his voice was sweet, remarkably well modulated, and expressive of the earnest emotions of his soul. It was always his opinion that extempore preaching might safely be left, till self-possession, and an extensive range of ideas on religious subjects, had been acquired from age and experience; and in Exeter, with scarcely an exception, he wrote the whole of his sermons; but they were delivered with that animation, which showed that the thoughts he uttered were not only those suggested by his private meditations, but such as harmonized with his feelings at the time; and as his own spirit was kindled, he was able often to warm others with a similar enthusiasm.* The religious

* We may be allowed to subjoin the following instance:—Once, before going into the pulpit, when he was requested to remind the congregation of a collection for the poor, he was informed of the peculiar distress which prevailed at the time, and was asked to say a few words on the occasion. After his sermon, he addressed his hearers on the duty of relieving the poor at that

culture which the congregation had received from his able and intelligent predecessor, disposed them to listen, not only with deep interest, but with benefit, to discourses which, from his studies and habits of thought, might have been too intellectual to suit the wants of many congregations. "The common people heard him gladly," and even said that they could understand him better than any other preacher: this would appear strange, did we keep out of view the degree in which we mingle emotions with reasoning, especially in the house of prayer; and the arguments fashioned by his understanding received a living efficacy from his heart, which gave them an entrance where it might else have been denied them. He also used the phrases of Scripture with great appropriateness; the words of Christ, as well as his spirit, dwelt richly in him, and being the spontaneous language of his own pious mind, the employment of them was natural and effective. When a topic is the subject of deep consideration, it is almost impossible to embrace all the connected thoughts in one discourse, and he frequently preached more than once on the same text; and, at the beginning of his ministry, he delivered a series of sermons on the "History of Christ," which were at the same time profitable to himself, by leading him to dwell with greater minuteness on the Gospel narratives, and interesting to

period (Christmas), when the misery of the indigent contrasted strongly with the enjoyments of the more affluent. At length, feeling that he could find no words appropriate or strong enough to convey his emotions, he paused, and, bending over the pulpit with expressive action, said:—"Let me stir you up (II Peter, I. 13.) to this good work." The effect of his appeal was a collection five times as great as usual.

his hearers, from his strong conceptive powers, which enabled him graphically to portray the scenes on which he dwelt, and thus to aid each mind in embodying them and perceiving their reality. It might be said with truth, that no one need ever have retired from his services without his conscience being touched, as well as his understanding enlightened. "I do not like to hear Mr. Carpenter preach," said a worldly-minded member of his congregation, "he always makes me think so badly of myself!" The maxim which he adopted,—that the discourse of the Christian preacher should come "home to men's business and bosoms," led him to avoid the discussion of doctrines from the pulpit; there was a difference of opinion on many minor topics in his congregation, and his respected co-pastor was an Arian; this, however, would not have restrained him, had he not at that time considered that it was better adapted for the press and the lecture-room. The increased spirit of proselytism, and his observation of how few, even among those who had leisure to study the Scriptures, were acquainted with the grounds of their belief, and were able to give a reason for the hope that was in them, led him to state the distinctive doctrines of Unitarianism more frequently than he would otherwise have considered necessary. Yet, (with the exception of the lectures which he delivered, the last winter of his residence in Exeter, in the evening, when attendance was less incumbent than in the morning and afternoon, upon those of his congregation who were averse to such discourses), scarcely any of the sermons which he took with him to Bristol are devoted to controverted topics.

It was his wish to preach what he deemed truth, without rousing up less pure feelings, by attacking what he considered error. Whilst he regarded no speculative opinion as of importance, except in so far as it affected the heart and life, he thought that, *when* important, the conduct *must* be affected; and would therefore incidentally touch on the grand doctrines of the Divine Unity, of the paternal character of God, and of the hopes of acceptance on newness of life through Christ. "Faith without works is dead," being alone, and he never regarded any sermon as *truly doctrinal* (teaching something important to be believed) unless it was at the same time *practical*. As truth, however harmonious with our nature, may be displaced by errors, the evils of which we have not as yet experimentally known, he felt it necessary to guard against what he deemed hurtful, bewildering, and sometimes degrading notions of God; and by many he was most known as a controversialist. Even in this character, he was respected by his candid opponents, for his reverence for the rights of private judgment, and above all for truth. To use an expression of Tucker's (in his "Light of Nature Pursued,") which he occasionally quoted, he was not one of the family of the "*Know-alls*," but of the "*Searches*;" his language was not "Believe as I do," but, "Examine for yourselves." Those who were acquainted with him found nothing in his character or conversation which showed a sectarian bias; and he was scarcely ever without pupils from families, some of them of distinction, who were not merely nominal members of the Establishment, but much attached to its doctrines and discipline.

These were intrusted to him, with the full and well-grounded assurance, that he would in no way interfere with those religious opinions which their parents wished to instil into their minds; and so great was the confidence reposed in him by one gentleman of rank (belonging to what was regarded as the "serious" section of the Church), two of whose sons were his pupils, that he wished to obtain permission for some youths who were his wards (who were placed with a neighbouring clergyman, as Dr. Carpenter was unable to receive them), to spend the Sunday with him, that they might have the benefit of his religious instructions.

The Lord's Day was to himself a day of full employment, and he took care that it should not be a day of idleness to his pupils. He supplied them with various and interesting religious occupations; and, during the short intervals which in the early part of the day he could spend with them, he so directed his conversation that it should lead to profitable reflection. He arranged that they should have as many domestic enjoyments as possible; and, when the weather allowed, his little leisure was spent in walking with them in the garden, or in some beautiful retired fields, leading them "through nature up to nature's God;" and, under these holy influences, instilling into them the most important principles of Christian duty. His *delight* was in the law of the LORD, and those who were with him were often influenced, in no common degree, by the holy ardour of their friend and instructor; and many can look back upon these periods as the times when impressions were made

upon their minds, which they trust will never be effaced.

We have before adverted to his catechetical labours. Many who are now heads of families, and anxious to bring up their own children in the nurture and admonition of the Lord, acknowledge their gratitude to him as the one, who, under Providence, first led them to think, and then directed their thoughts to the source of all wisdom. We shall be excused if we make a few extracts from some, among the communications we have received, from many, who gratefully acknowledge the benefit they have derived from his teachings :—

“I am painfully aware that the recollections of the advantages I, as one of Dr. Carpenter’s catechumens, received from his instructions during the early part of his ministry at Exeter, must necessarily be tame and imperfect, from the number of years which have elapsed since that period ; but the blessed results of his teachings, I can truly say, I have constantly felt from that time to the present. Still, at times, his slender, youthful figure, the melodious tones of his voice, the zeal and ardour in his manner, when anxious to make himself understood by his still more youthful hearers, are vividly before me. On his descending from the pulpit into the midst of his admiring congregation, a word of comfort to the aged, the friendly shake by the hand of those near, the benevolent look of recognition to the more distant, and the sweet smile to the young aspirants for his notice, are never to be forgotten by those who witnessed them.”

“At the commencement of his pastoral charge in Exeter, Dr. C. proposed to meet the young people in the vestry, in order to assist them in their moral and religious education.” “All who were desirous of being taught he was willing to teach ; a large number assembled, and of all classes. Having arranged us and communicated his plans, he lead us on by ‘raising our standard high,’ by encouraging the timid and inciting the less ardent or more supine ; and induced many to make exertions which they would have thought impossible.”

“Thirty-six years ago, the education of females was very different

that it is in the present day ; and it was only in a few instances clergymen had made any attempt out of the pulpit to elevate the minds of the young in their congregations, except by hearing them mechanically a short catechism, hymn, or prayer.

His excellent co-pastor usefully employed himself in habituating the young children to the regular routine of Sabbath-day duties, for which his extreme benevolence and kindness of manner admirably fitted him, but he made no innovation on the old system ; and his predecessor, though his labours were gratefully remembered, did not anticipate the extent of the plan, which Dr. Carpenter committed to the utmost of his power to execute. His catechism looked upon him as a bright example and guide ; not so far removed from them by age as to prevent his sympathizing in their joys and sorrows, and yet so far superior to them in the extent and maturity of his knowledge, as to render his teaching peculiarly advantageous and delightful.

In this fortunate circle of young persons, their indefatigable minister a true follower in the steps of his Lord and theirs, presented the latest edition of his Geography of the New Testament. Some there were who prognosticated that this additional labour could not be continued, and that the Doctor's plan of instruction was of a higher character than his pupils were prepared to receive ; but our friends did not—they could not conceive—the delight our fresh young minds experienced, when he, not content with merely setting a lesson on one day, and hearing a hurried repetition of it on the next, led them by steps to be the companions of Paul in his travels, to accompany Jesus to Jerusalem, and to go with Mary to the foot of the cross.

Well do I remember the willing attention of all, whilst

I subjoin a brief extract on this subject, from an unpublished Funeral Sermon, by the Rev. B. Mardon, M.A., who was then one of his catechu-

—The study of succeeding years has only served to increase my admiration of the truly philosophic spirit, which this eminent person thus early (he was only 25 years of age) infused into all his ministrations ; the great success which he had himself made in Christian Theology ; and the attainments which in that department he enabled some of his young friends to acquire before 16 years of age, equal in many respects to the knowledge which was acquired by students in the course of training for the Christian Ministry. It was the model which Dr. C. proposed to himself, and the idea which he communicated to his pupils, was derived from the admirable outline of Theologi-

listening to the melody of his voice, feeling an increased elevation of their own minds, and yielding a pleased submission to the influence which could only be gained by those who possessed his talents and his virtues.

"No efforts were ever made to influence our views with regard to the doctrines of religion. We were often told to 'Search the Scriptures' for the truth as it is in Jesus, to think for ourselves, to hear occasionally some popular preacher who was known to advocate doctrines in direct opposition to his own, and to examine the Church of England Catechism, and the Thirty Nine Articles, with a view to lead us to form an impartial judgment—to be derived only from knowing both sides of the question.

"It would be a task of considerable length to enumerate all the means our wise and beneficent Minister took, during the several years I was his pupil, to enlighten, inform, and purify the hearts and minds of all who were under his influence. His sermons were sometimes addressed to the young, and then he would desire to see our written recollections. Even during his absence his catechumens were cared for, and some useful exercise was recommended to be prepared for his inspection on his return. However humble were the efforts in these new duties, I never remember any impatience or hasty expression of disapprobation; all was judicious praise to the diligent and successful, and sweet encouragement and willing assistance to the backward and diffident."

His early experience in teaching, and the actual pleasure which he took in the work to which, above all his other duties, he deemed himself best adapted,

cal study, which the late patriotic Dr. Jebb had drawn up for the use of his students in the University of Cambridge.—[Works of Dr. Jebb, vol. I.] Thus he rendered familiar to his class, the invaluable contents of the 'Holy Gospels,' by reading to us from time to time a compressed narration which he had drawn up, relating to the events of our Saviour's Ministry, in chronological order; and recommending us to do the same, he succeeded in imparting the love of Christian studies, which I can safely say has animated some of us, if not the whole, through the intervening period of more than thirty years; constituting,—I can speak for more than myself,—a chief charm and blessing of our existence. One of these exercises, corrected by Dr. Carpenter's hand, now about thirty-four years ago, is on the desk before me."

gave him a peculiar power of imparting knowledge and interesting his pupils. He had a remarkable faculty of entering into all their perplexities, and was able to describe the difficulties which they felt but could not express; and then, having removed them, he gave them a new spirit for their work.

“His influence over his catechumens was so great, that by many it was thought unaccountable; no occupation, no pleasure, no difficulty prevented the learning of the lesson, the writing of the exercise, sermon, or theme, or the consideration of the subject proposed. Incessant occupation and active employment was the portion of more than one; and the time required for study or the attainment of some lesson, was most frequently stolen from the hours of sleep. His approbation and cheering commendation was the only reward thought of, or required. All felt that he was labouring for their good; and that his sole object was to make them happier, wiser, and better.

“His instructions were not confined to religious subjects only; though it was his chief end and aim to lead our thoughts to a higher state of existence, to prepare our minds for trials and afflictions while here, and to inculcate resignation and a reliance on our Heavenly Father.—(How much do we all owe to him who so taught us!) He devoted one evening in the week to instructing us in his own house in many branches of literature and science. Joyce’s Dialogues were made familiar to us, and many experiments were shown, which were not only expensive, but must have cost much time and trouble; but our revered friend thought not of that; his object was to raise our minds, to give a higher tone to our thoughts and feelings, and thus to make us fit for eternity.

He also occasionally delivered a course of lectures on different subjects; the last year of his residence in Exeter, on the ‘Human Frame;’ on former occasions, on ‘Mental and Moral Philosophy;’ these were designed for the younger members of the congregation, who met him on a week-day evening in the vestries.* “On one

* The congregation had built for Mr. Kenrick a second vestry, in which to deliver lectures; this was connected with the other by folding doors, which were opened when more room was needed.

occasion the crowd without the door was so great, that Dr. C. proposed removing to the chapel. A voice from without exclaimed 'Thank ye, Dr. Carpenter, that is right;' it was from a man who had always been considered a Deist, if not worse; but he became a member of the congregation, and sometimes could not repress feelings of gratitude to Dr. C. for the change he had wrought in him."

At his own house his young friends were always welcome, particularly after his early dinner, when it seldom happened that some one did not come in to share the enjoyments of his fire-side, or stroll with him in the play-ground, where he liked to see them—*not* to watch his pupils with a suspicious eye, but to partake of their enjoyments, and often to aid them in their games. He valued the sports of youth, though perhaps from having had few opportunities when he was of engaging in them; and he was ever ready to promote them, particularly those which exercised courage and dexterity. He delighted in adding to the innocent pleasures of all, and never appeared more happy than when he collected around him those who shared his catechetical instruction, in the social evening's assembly, which always terminated at an early hour, to which the buoyancy of his own spirits gave an especial charm. He sometimes invited to his Sunday Evening meal, young men of his congregation, who from their position in society, felt that an honour was conferred upon them. Their feeling of the importance of character, and their desire to merit his esteem by continued good conduct, was thus greatly strengthened while the cordiality and friendly courtesy of his manner kindled their attachment to him almost into ec-

siasm ; and the memory of those hours abides with many, a cherished possession.

He could not have effected nearly as much, had it not been for the cordial co-operation of his excellent colleague ; who, far from feeling disturbed at his popularity, unfeignedly rejoiced in it. Dr. C.'s conduct to him was always kind and conciliatory, and marked with that respect which age, when joined with goodness, never failed to excite in him. Mr. Manning, in a few notes on his life which he left for the perusal of his family, bears him the following testimony :—

“Never was a minister more happily connected than I was with my new colleague. A simplicity of manners, candour, and modesty, united with great good sense, were so conspicuous in Dr. C.'s character ; so gentle and unassuming were his manners, that a person must have had a most perverse disposition who could be dissatisfied in such a connexion. Though differing from each other on some doctrinal points, I bear my testimony to the delicacy with which he always conducted himself towards me. I took, I trust, a generous pride in the literary character he was beginning to sustain. I loved him as a brother, and our friendship will, I hope, be continued through my life, and be revived in another world. But he requires not my feeble pen for his commendation. Should this passage be ever shown to Dr. C., his modesty will I hope excuse this deserved, though trivial, homage of disinterested friendship to his virtues : when he hears of it, the heart that dictates it will cease to beat. So sincere and mutual were our regard and harmony, that the lines of Virgil, applied to warriors, were in their purport exemplified in our union, through the few years of our connexion :—

‘His amor unus erat, pariterque in bella ruebant ;

‘Tum quoque communi portam statione tenebant.’*

* See the description of Nisus and Euryalus, *Æn.* ix. 182.

“With kindred hearts, by pure affection joined,

One pulse they felt and sympathy of mind ;

Together went to trace the field of blood,

Together now upon the guard they stood :”—SYMMONS.

“His removal to Bristol, though greatly to his advantage, was to me an incalculable loss, and also to our society.”

During Dr. C.'s illness [p. 176], Mr. Manning most kindly took the extra duty, and manifested the warmest sympathy for him. Had he been with a different colleague, he most probably would have relinquished the ministry at that time. In their division of their official labours, he made the instruction of the young peculiarly his department, whilst his co-pastor took the chief share of the various other duties, including the ordinary visiting of the congregation. To formal parties Dr. C. had a decided dislike. Much exhaustion always followed the mental efforts, which every day called on him to make; and to remove it he required rest and silence. He could not mix in society as a passive listener, as he regarded himself bound to add to its pleasures or improvement, if not to both; and, when he felt his mind equal to these demands, he had always other objects which seemed to have a higher claim upon its exercise. Let it not, however, be imagined, that he made himself a stranger to those among whom he laboured. If they rarely or never saw him as a guest at a dinner party, and seldom found him paying a formal evening visit, yet often, when the labours of the day were finished, he made one of the social group. It was pleasing to see how soon, by common consent, among the young the amusements of the hour were suspended; all gathered round him eager to obtain some notice (for it was always the kindly notice of one whom they knew to be deeply interested in their well-being), to hear some of those counsels of heavenly

wisdom to which in his mind every subject led, or to partake of that instruction which his varied knowledge enabled him to impart, and which his felicitous mode of communicating it made it delightful to receive. He was much in the habit of seizing on some little incident, either in itself touching and suggestive, or which at least was so to his fertile mind, and making it the unobtrusive vehicle of some religious principle, or wise moral lesson. He had a single eye to God's glory, and the whole body was full of light, beaming upon every object in the path of daily life with a softened lustre, which kindled new and sacred emotions in the minds of his young companions. He breathed a spirit into the forms of society, and made its intercourses sweet: the smiling and happy group around him were almost unconsciously taught to reflect: their minds insensibly expanded, and their tempers mellowed under the genial warmth of his influence. If the language we employ is fervid, the expressions of his old catechumens show that it is not exaggerated. He was training the rising generation in those sentiments, and that knowledge, by which he himself was guided. There was something in his aspect and manners which at once conciliated esteem, and proved that he thought for others, and was courteous, not because it was becoming, but because it would have pained him to be otherwise. There was a sincerity and openness about him, which inspired confidence; and his young friends felt that, with perfect safety, they could make him the depository of all their troubles, tell him their weaknesses, and seek his counsel,—of his sympathy they were secure. It is not, how-

ever, to be supposed, that the young in his congregation were alone the objects of his solicitude :—as in after life, he was always ready to forego his closest studies and most interesting pursuits, when the afflicted and the dying called for his comfort, or the perplexed needed his advice. To the death-bed, full as it is of interest and excitement, many will resort, who will not visit those to whom company is really a solace, when fretted by constant indisposition ; but he was ready to cheer the gloomy sufferer, and even to amuse the emaciated child wasting away under a slow disease, and to enliven her as if he had been her young play-fellow. He was felt to be every one's friend, and his sacrifices to duty were not made grudgingly :—"God loveth the cheerful giver." No wonder that his congregation was devotedly attached to him ; that his wishes were attended to as those of a faithful friend ; and that his services were heard with an interest, which even their intrinsic value would not have excited.

Their love was heightened into respect, when they felt that his offices of kindness did not come from one who had nothing to hinder the natural dictates of a friendly disposition, but that, in his case, they interfered with pursuits by which he might gain profit and reputation ; and, though he never affected that condescending manner which is inconsistent with true greatness of soul, those whom he obliged could not but remember the high estimation in which his attainments were held, and the station which was yielded to him without being claimed.

He did not seek for notoriety ; and though, on one

or two occasions, when he considered that he could promote the great cause of Civil and Religious Liberty, he came unhesitatingly forward, he did not take the same part in public proceedings as seemed required of him in Bristol. The influence of his character and of his unobtrusive usefulness, was however silently working, and was of inestimable service to him when he was compelled to come forth from his retirement, as a controversialist. He was sometimes surprised at being applied to by persons in perplexity, who were strangers to him, in preference to those who were connected with them by intimacy or religious belief; but his habits of close attention, of patient investigation, and accurate examination, made his judgment much relied upon by those who had little personal intercourse with him; and many were the occasions during his whole life in which these habits of mind, united with his upright principle and warm and unwearied benevolence, enabled him to be of signal service to others. His attainments also were of a nature not frequently to be met with, a quarter of a century ago, in a provincial town; and were the more valuable from being united with a desire to make his literary stores and scientific knowledge available, for the gratuitous instruction of others.

His departure from Exeter was regretted by many with whom he had but little acquaintance; his removal to Bristol, whither we shall now follow him, if it did not promote, for a time at least, his earthly happiness, considerably extended his usefulness, by causing him to labour in a wider sphere.

CHAPTER V.

PERIOD FROM HIS SETTLEMENT AT BRISTOL, TO HIS
FIRST RETIREMENT FROM ILLNESS.

1817—1826.

IN the summer of 1817, he removed to Bristol. As on his first settlement at Exeter, he suffered for some time from fatigue and exhaustion, consequent upon intense and anxious thought, and upon the complete change of his plans, so now he at first experienced anything but cheerfulness and refreshment of mind. He thus writes to an intimate friend at Exeter :—

“Bristol, July 15th.

“I was alone as far as Honiton, which was a great satisfaction to me. I felt as though unable to think or feel ; and I feared that your painful feelings would be too much for you. It was a great relief to me to see you as the coach left. I earnestly hope that you have by this time somewhat recovered the customary tone of your mind. It was very pleasant to me on Sunday to think that you would have services so completely to your satisfaction ; and such indeed as must give pleasure to all my valued friends.

“I think before long we shall get reconciled to our house ; but we shall be without many little accommodations with which our own supplied us. But that is of little consequence. If we have reason to believe that those friends in Exeter whom we most valued become

reconciled to the change, and especially that you are yourself able to view it with composure, it will add more to our comfort than any other consideration. We please ourselves with the hope that, ere long, you will come and see us; and the distance is not great, nor the journey fatiguing.

"I do not feel as if I could at present write much. I felt on Sunday as though my mind was nearly worn out. I had felt so much, that mental exertion seemed out of the question. I could not keep myself awake during the morning service: and in the evening when I preached, I fell asleep during the singing for one verse;* and, as I had no notes for the prayer after sermon, was for a moment very uncomfortable. * * * I have written you a stupid letter; but I was sure you would prefer such a one to none at all. You will please to give our affectionate and grateful remembrances to your sisters, and remember us very kindly to my pupils. I am, my highly valued friend, with every sentiment of affection and esteem, cordially and gratefully yours,

"LANT CARPENTER."

Many circumstances, in themselves small, conjointly tended to increase that feeling of weariness which this letter evinces, and which his strong emotions on leaving Exeter contributed to produce. His Bristol friends were naturally desirous to become acquainted with their new minister; and he could not with propriety decline the numerous invitations which were intended to do him honour. His house, though spacious, required many alterations; and, with his solicitude for the comfort of others, and acute sense of order, much was of course at first wanting. The harassment of removal and settling was combined with anxiety as to the future; for from the expenses of his new situation,

* He often described his unutterable embarrassment when he awoke; till the sound of the singing recalled his ideas, he felt as if he must have been sleeping for hours.

he had reason to fear that, in a pecuniary point of view, he should for the present at least be a loser. It was necessary for him to receive additional pupils to meet his expenditure; and, having to prepare for their accommodation, he had none of that rest and refreshment of mind which was desirable before entering on his school duties.

He preached his introductory sermon, July 20th, from II Cor. IV. 5.:—"For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." In it he stated that he considered it desirable that, when there were two ministers, each should take that share of the duty for which he felt himself best qualified, rather than attempt the whole; and, in pursuance of this principle, he had arranged to devote himself to the religious instruction of the young; whilst Mr. Rowe had consented to undertake the other private duties of the office.

Soon after his settlement, his respected predecessor, the Rev. Dr. Estlin, gently passed away on the evening of Sunday, Aug. 10th.* He performed the service at the tomb, and his former colleague, Mr. Manning, preached the funeral sermon. These were subsequently printed. Dr. C.'s address contains passages of touching interest; many of which, spoken of his lost friend, are now remarkably applicable to himself.

On the 7th of September, he preached "On the Religious Instruction of the Younger Part of a Christian Church;" from Psalm LXVIII. 4—7, in which he

* See a brief Memoir of him by Mrs. Barbauld, "Monthly Repository," vol. XII. p. 573. Reference is made to him in the "Reply to Magee," p. 434.

showed the immense importance of an early religious training, and pointed out the manner in which the minister could co-operate in its promotion, with the seriously disposed parent. He always felt very deeply on the subject of catechetical instructions; being convinced that the Pastor could thus produce an effect on those intrusted to him which would be of lasting benefit, by increasing their store of Scriptural knowledge, by instilling into them high moral principles, and by establishing them in such a vital belief in Christianity, that they would not be easily moved from their faith by sneers or sophistries. He was well aware that he was thus acquiring a beneficial influence over their minds, and preparing them to take a greater interest in his public services. "You will be pleased to hear [he writes], that between 60 and 70 gave in their names, between the ages of seven and eighteen. There is a warm interest felt on the subject; and, with the Divine blessing, I hope to be useful here."

It had been one object in his removal to Bristol, to introduce into the Lewin's Mead Congregation, those plans of religious instruction which he had found, and which he hoped his successor would continue, in Exeter. He was also aware, from the letter of invitation addressed to him, that he would be expected to come prominently forward as the defender of their common faith, whenever circumstances should seem to call for it. Bristol was represented as a strong hold of bigotry; and his colleague being a Unitarian, in the same sense with himself, it was thought that much might be done to lessen the intolerant spirit which prevailed. It was

a singular fact that the writer of that letter was the first, undesignedly, to call him forth to the field of controversy, though in a different manner from that which might have been anticipated—as an opponent, not an ally. At the time that Dr. Stock was drawing up the invitation, doubts, suggested partly by a Baptist Minister, whom he was professionally attending, forced themselves upon his mind: he did not allow them, however, to have weight, and persisted in retaining a strong passage in the address, which was disapproved of by those more firm in their adherence to Unitarianism than he was. “In fact [he says], I seemed to seek in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.” Scarcely three months elapsed before he announced his change of sentiment in a letter to Mr. Rowe.

In the winter of 1816, Dr. C. had visited Bristol (on Christmas day he preached the Sermon on the “Prophetic Titles of the Messiah,” which was subsequently printed), and had taken the opportunity to manifest the friendly feeling which he continued to entertain to Dr. Stock. He did not attempt to converse with him on the subject of his change, as it had been produced by feeling rather than by argument; there were influences which could not but operate to bias Dr. S.’s mind, even though he should not be conscious of them; and he evidently avoided discussion with his old friends. Dr. S. had been converted to Unitarianism from Scepticism, into which he had been driven by the errors of Calvinism. Though perhaps deficient in comprehensiveness, his mind was active and penetrating, and he was held

in much estimation in the city. His conversion was hailed with an exultation, which showed the unusualness of such an event; and the most singular reports were afloat, of the effects it was supposed to have produced on his former associates.

From what Dr. C. knew of Dr. S.'s mind, and the agencies which had been at work, he felt no surprise at the event. "I like best [he writes] that conviction which is the growth of time, and serious search into the teachings of Scripture; and I must say, that I have never yet met with, or heard of, any one, who, after that, ever wavered." The letter to Mr. Rowe was privately printed, but it did not seem of a nature to require a reply: when, however, it was subsequently inserted, without the author's knowledge, in the "New Evangelical Magazine," widely advertised, and copied into one of the Bristol Papers,* Dr. C. saw no alternative but, in the absence of his colleague, to answer it. He was sorry to pain Dr. S., who was disturbed upon hearing of his intention, but who was aware that he was only acting on the principles that were laid down in the invitation which *he* had composed; and their mutual good-will and esteem was not impaired. The editor of the paper, when he had inserted Dr. C.'s reply, declined receiving any more communications on the subject. Numerous pamphlets, however, were published, —most of them anonymous,—many vulgar and abusive, —and therefore not of a nature to merit animadversion.

* The letter of invitation, drawn up by Dr. Stock, is dated 28th Aug. 1816 [vid. p. 211.] His letter to Mr. Rowe was written Nov. 6, 1816; and was inserted in the Bristol Mirror, Sept. 13, 1817.

Dr. C.'s letter, though composed in great haste, in the midst of numerous pressing occupations, was regarded as well adapted for the end he had in view, and was very widely disseminated. It is worthy of remark that the gentleman who was most anxious for its insertion, created some excitement at a subsequent period, by returning, like Dr. S., to the communion in which he had been educated; affording another instance that ardour of temperament is not necessarily united with stability of judgment.

This was, perhaps, the most important local controversy in which Dr. C. was engaged at Bristol. His polemical writings were marked by courtesy, as well as candour: and he was willing to admit that, though perfection cannot be linked with error, yet, as none of us attain perfection, that degree of moral goodness which we are able to reach may be allied with a creed even evil, in some respects, in its tendencies; and that the earnest search after truth, though unsuccessful in its result, may, by imparting seriousness and a deeper feeling of the importance of religion to the mind, be beneficial to the inquirer, though he be led astray by it. Speaking of Dr. Stock, he says:—"I regret that change; and, believing that it was from truth to error, I regret it on his own account. If, however, in its immediate or remote influence, it should be the means of binding his heart and life, more and more, to the obedience and imitation of Christ, then it must be well with him."—[Conclusion of the Remarks on Dr. Stock's letter.]

The influence of this controversy on the public mind

was strengthened by a course of doctrinal lectures delivered on the Sunday evenings. To prepare the chapel for evening service, it was resolved to light it with gas; and this novelty,—it was the first experiment of the kind in Bristol,—together with the stimulus occasioned by the circumstances which we have mentioned, and curiosity with respect to doctrines, which before this time had been but little the subject of discussion in this city, brought a very crowded attendance. “The congregation [he writes] seems full of spirits and active zeal.”

During this course, Dr. C. delivered on the alternate Sunday afternoons, a series of lectures, principally designed for the young, “explanatory of the New Testament, and illustrative of the customs and manners, the political, civil, and religious circumstances, alluded to in that all-important volume.” In the summer of 1818, the sense of the congregation was taken, respecting the desirableness of having the second service in the evening, instead of in the afternoon. It was decided, by a very large majority, for the evening. He himself preferred the afternoon service, where advantage was taken of it to devote the evening to private religious improvement, or to family worship; but the evening in other respects seemed more appropriate, as the attention of the audience is generally more awake, and greater facility is afforded to those of other denominations who are disposed to hear and judge for themselves.

In the autumn, he used for the first time a spacious Lecture-Room, which the congregation had built for his accommodation,—a gratifying proof of their warm co-

operation in the objects he had at heart; the more so, when their munificence to their former Pastor, and the expenses so recently incurred in his own removal, and the lighting of the chapel, were taken into account. In this room he gave his courses of lectures to the young, and met some of his classes of catechumens; and hither was subsequently removed the Congregational Library, which consisted of books which had been given by various members of the Society, but which had almost fallen into disuse. As he had been instrumental in founding libraries for the young at Kidderminster and at Exeter, it will readily be supposed that he warmly entered into the views of those who wished to increase its utility, and to render it more accessible. Subscriptions were raised, donations were made, and a new interest in its welfare was inspired.

It was in this year that two illustrious Persians, who had been sent by their Crown-Prince to gain an acquaintance with European customs and inventions, visited Bristol, and were introduced to Dr. Carpenter. He was always glad to converse with intelligent foreigners, not only to gain information with respect to their own country, but to learn their impressions of ours; and he was interested with the great surprise manifested by them at the deep and sincere mourning for the Princess Charlotte, and on seeing a negro receiving the same attention as other patients at the Infirmary. We mention them, however, principally because they were incidentally the means of hastening the establishment of the Sunday-School, in connection with the congregation. In a sermon "On Mutual En-

couragement in Christian Usefulness :”—Acts XXVIII. 15,* Dr. C. remarks :—

“ When one of those distinguished Persians, whose visit, in 1818, we all remember with different degrees of interest, inquired into the institutions connected with our congregation, and its different plans of benevolence, he expressed great surprise that that we had no Sunday-School, and was fearful that the religious denomination to which we belong, are deficient in our efforts in that direction. I was able to correct him in the last point. I could point out to him the congregations further north, having noble institutions of the kind,—some of long standing and extensive influence,—others less striking, but in their extent not less useful ; and I was able to tell him that the congregation, with which I was previously connected, had taken the lead in establishing one, when even the Wesleyan Methodists were without one. I was able to tell him,—and I did tell him,—that various objects contributing to the welfare of the congregation, and to the relief of others, were flourishing in it ; and that very much was done by it which was honourable, and which was encouraging, and I ventured to express a belief that hereafter we should not be backward here. His repeated reply to every remark of the kind, was :—‘ Do have a Sunday-School. The Methodists, the Baptists, the Church, as well as Dissenters, have Sunday-Schools, in which they labour for the welfare of their poorer brethren. Do have a Sunday School ! ’ ”

He once before related this anecdote in the course of a week-day service, which he conducted for the exposition of Scripture, designed principally for the poor ; it worked so strongly on the mind of one of his hearers, that she at once drew up a plan, and, in conjunction with Miss M. Hughes, known to the religious world by her excellent Christian Tracts, commenced the Sunday-School, each bringing three children : the numbers by degrees increased, the younger members of the congregation enlisted themselves as teachers, and the institution gradually acquired permanency.

* Preached July 25th, 1824.

Meerza Jaāfar Hewsainey (descendant of Ali) was the superior in station of the two ; and he spent some time in studying military tactics, and especially engineering, under Dr. Gregory. He was a man of cultivated mind, and was able to enter into the spirit of our best poets, whose works he had perused. Dr. C. hoped that their mission to England might hasten the time, when those in "far distant climes shall worship the only true God, as disciples of a common Lord and Saviour;" and he received two interesting letters from Jaāfar, full of strong personal attachment to him, and expressing veneration and respect to Christ, though still regarding Mahomet as the "wise prophet, who illumined the true way of salvation after the corruption of the Gospel."

An account which he had received of the preaching of an eloquent American in London, who has since left the ministry, and has succeeded as a politician, and who was supposed to be imbued with the theological opinions then prevalent in Germany, led Dr. C. to write as follows :—

" August 22nd, 1818.

"What a grievous thing it is, judging from present appearances, that scepticism should be transplanted into America ; but I doubt not it is only by such fires that prevailing views of Christianity can be purified from their errors. I have little doubt that it is in the order of Providence that there will be in our own country, as well as in others, great revulsions of feeling before it is very long. At present it is the fashion to support Bible Societies, and to have the appearance of religion. Soon it will be found that the Bible contains many things which the worldly-man, at least, cannot comprehend ; and the half-reasoner, under the influence of prevailing modes of interpretation

and views of inspiration, will reject as Christianity that which has little to do with it. All will, I am satisfied, in the end tend to make Christians—Christians indeed, and to bind the Gospel to the hearts of men."

The same feelings as to the ultimate triumph of truth, are contained in some remarks, called forth by the religious ferment which was manifested at this time in some parts of the country.

"I am satisfied that these commotions are vastly better than a dead calm; and having to rejoice in the possession of views of Christian faith that court inquiry, and shine forth more splendidly in proportion to the degree in which they are examined, I am perfectly fearless as to the final result. Besides, if there are errors mixed with these views,—if they are completely unfounded,—I doubt not that the truth will ultimately and completely prevail, in God's own time, and by such means as he knows best."

In the spring of 1819, Dr. C. succeeded in establishing a fellowship-fund, for the assistance of poorer congregations, &c. In connexion with it, he preached on "The Christian Union of a Christian Church," from Ephesians IV. 11—16: a sermon which contains many passages of more than a temporary interest; one we will quote, as peculiarly indicative of his own character:—

"Separated, then, as Unitarian professors are, from religious fellowship with the prevalent denominations of Christians, ought they not to cherish fellowship among each other? Is Unitarianism so frigid a system, that the genial spirit of the Gospel must lose in it all its warmth and energy? If so, it is not Christianity! We may learn much from those who have less light; and for myself, I care not *where* I see what is good,—if I can, I desire to imitate it. It is nothing to me if the good example be set by the Wesleyan, the Calvinist, the Moravian, the Evangelical or the Orthodox Churchman. If the Unitarian

is not above the prejudices of names, he at least ought not to wonder that his opponents are not. I doubt not that the time will come, when Unitarians will manifest no small portion of that zeal which at present seems to exist most, where, as we believe, it is most without knowledge; when the Unitarian body, and every individual community, shall show much of the genuine character of the Church of Christ in the Apostolic age; and when they shall set that example, which is now set them, of zeal for the glory of God, of cordial union with their brethren, and of earnest desire to promote the best interests of all around them. That it is not so as yet, may be the subject of reproach, and sometimes of self-reproach,—but not of despair. That it is not so as yet, should operate to urge us to embrace all feasible plans, having in view to strengthen one another's hands, and warm each other's hearts. If sometimes these appear to cooler calculators, perhaps themselves too much biassed by the wisdom of this world, to be in a great measure the offspring of enthusiasm, let them, on their part, produce one thing great and good which has ever been achieved without enthusiasm somewhere: let them remember too, that there is an enthusiasm which the understanding cherishes and approves, as well as that which is the wildfire of the feelings and the imagination; and, instead of chilling it with their excessive caution, let them, partaking a little of its generous glow, aid it with the direction of their soberer judgment."

The sermon produced a good effect; nearly 150 names were given in, and annual subscriptions to the amount of £90. Various other objects connected with the congregation have since led to the reduction of the income, but it is still an important means of usefulness. Dr. C. aimed to make the meetings of the society interesting to those who attended them, by reading communications which he received from his distant correspondents, relative to the state of the body in different parts of the country. The following letter to his colleague, written soon after its establishment, will show some of the objects he had in view :—

"April 13th, 1819.

"MY DEAR SIR,

"Mr.—informs me to-day, that the plan of closing the Monthly Meeting of the F. F. with prayer has again been discussed; and that it has been much objected to, by at least a few individuals. I am myself of opinion that nothing which I have heard should lead to relinquish it, without trial; and I told Mr.—that, unless you felt any decided objection to it, we would try it. It may be, that the course the meeting may take, should prevent it; and I am quite willing to be guided by circumstances; but, regarding the plan as in itself right and beneficial, I cannot but think that it is my duty, as a minister, to try to lead others to it, rather than give it up to those who have, necessarily, less advantages than we have for cultivating habits of serious piety, and for forming extensive judgments as to the means of promoting the knowledge and practice of Christian duty.

"I had proposed to call upon you on the subject; but I did not feel very well able to accomplish it. I will therefore submit to you a sketch of the course I would propose for to-morrow night.

"Some time, say a quarter of an hour or twenty minutes, will necessarily be occupied in what may be properly termed the business of the meeting—respecting money matters. So far the way is clear. This I suppose will bring us to half-past seven.

"Unless you prefer some other plan, (and I shall gladly accede to any), I will then enter a little on the second object,—‘Communications respecting the progress of Unitarian sentiments,’ and will bring it to such a point, as will lead to your stating the important changes taking place among the Baring party. But, if equally satisfactory to you, it will be still more to me if you will (after the *business* is finished) say *all* that is necessary on this second point. The more so, because it perhaps may be necessary for me, in some detail, to state my notions as to the remaining objects, viz. :—(To ‘consider difficulties which may have occurred to any of the members respecting the principles of Unitarianism,—to promote the practical influence of these principles, and to cherish among us a spirit of Christian union’) and the mode of effecting these objects.

"This being accomplished, say by half-past eight, I shall hope you will feel at ease in concluding the meeting with a brief prayer.

"It is my earnest desire, on the one hand, to avoid making schemes, which you may not see in the same light with myself, burdensome to

you; and on the other, that no unfounded notions may be entertained, either that I assume the management of this business to myself, or that you do not unite in the leading designs of it.

"Having entered into this explanation, let me entreat you to consider me as *ready* to do the labour of the society; but as willing also, at all times, to leave to you any and every part of the engagements of the meeting you will specify. Perhaps when we see our way a little clearer, it may be agreeable to you to specify some portion of the objects which you would prefer taking regularly, or some portions alternately.

"I remain, my Dear Sir,

"Faithfully and affectionately yours,

"LANT CARPENTER."

Early in the year 1820, he published his "Reply to Magee,"* a work which he had contemplated in 1814;

* "An Examination of the Charges made against Unitarians and Unitarianism, and the Improved Version, by the Right Rev. Dr. Magee, Bishop of Raphoe (afterwards Archbishop of Dublin), in his "Discourses and Dissertations on Atonement and Sacrifice:" with some strictures on the statements of the Bishop of St. David's, Dr. Hales, Dean Graves, Dr. Nares, Dr. Pyc Smith, and Mr. Rennel, &c.; and on the system pursued by some recent Editors of the Greek Testament: 8vo."

The following summary of the contents of the work may be acceptable to the reader. The preface [43 pp.] contains many passages which he has marked in his own copy, as interesting to him on a subsequent review; and comprises remarks which occurred to him after the composition of most of the volume, and his original design in undertaking the work:—"CHAPTER I. The Controversy respecting the Atonement not relinquished by the Unitarians. CHAP. II. Causes which have operated to produce delay in replying to Dr. Magee's Discourses and Dissertations. CHAP. III. General view of Unitarian Doctrine; what it is, and what it is not. CHAP. IV. Dr. Magee's Charges, of General Application, against Unitarians, and especially against Unitarian Authors. Section I. On the Alleged Ignorance of the Unitarians. Sect. II. Respecting Christian Belief. Sect. III. On Reverence for the Scriptures. Sect. IV. Authority of Individuals among Unitarians. The Bishop of Raphoe's Ignorance of the state of Unitarianism. CHAP. V. On Dr. Magee's statements respecting the Author of this Work. CHAP. VI. On Dr. Magee's Misrepresentations of Dr. Priestley. Sect. I. Dr. Magee's Misrepresentation of Dr. Priestley, in the Dissertation on Human Sacrifice. Sect. II. System attacked by Dr. Priestley in the 'Theological Repository'.

but which the little leisure which more pressing calls allowed him had prevented him from prosecuting as he wished. The task was wearisome ; for the detection of misrepresentation and falsehood was anything but soothing to his spirit, and nothing but a strong feeling of duty prevented him from abandoning the object. This book was of course bitterly assailed by the organs of the party whom he exposed ; but honourable testimony was borne to its candour by many who widely differed from him in opinion. The learned and Rev. Dr. J. Pye Smith ("Scripture Testimony to the Messiah," vol.II., part II.,

as the 'commonly received Doctrine of the Atonement.' Sect. III. On Dr. Priestley's Representation of the Sentiments of the Jewish Writers, respecting the Doctrine of Atonement. Sect. IV. On Bishop Magee's charges against Dr. Priestley, concerning Reverence for the Scriptures. CHAP. VII. Considerations of some of Dr. Magee's representations of Mr. Belsham's Views and Arguments. Sect. I. On Bishop Magee's Representations of Mr. Belsham's Religious System in reference to Prayer. Sect. II. On the Religious Observance of the Lord's Day. Sect. III. On the Inspiration and Character of our Lord. Sect. IV. On the Doctrine of the *Final Restoration* of the Wicked to Purity, and, consequently, to Happiness. CHAP. VIII. On Bishop Magee's Statements respecting the *Improved Version*. Sect. I. General Statements respecting the Text and the Basis of the *Improved Version*, and the Responsibility of the Principal Editor. Sect. II. *Archbishop Newcome's Revision* really the basis of the *Improved Version*. Sect. III. Of the Specific Cases in which the *Improved Version* leaves *Archbishop Newcome's Revision* without due acknowledgement. CHAP. IX. On the Beneficial Tendency of Unitarianism." This Chapter was subsequently printed separately.

"APPENDIX A. Specification of the Unnoticed Departures of the *Improved Version* from the text of *Newcome's Revision*. APP. B. On Bishop Magee's Strictures respecting the Unitarian Interpretation of John X. 18. APP. C. On the use made by Bishop Magee of the Unitarian Reviewer's Statements respecting the Variations of the *Improved Version*, from Griesbach's Text ; and on the system adopted with regard to the Greek Text by recent Critics. APP. D. Consideration of Bishop Magee's Remarks on the Unitarian Interpretations, &c. of I. Cor. x. 9. APP. E. Original Letter from Dr. Priestley to Dr. Estlin ; and Mr. Jervis's Notice of the late Mr. Bretland."

The Table of Contents extends over 18 pp., and is a complete summary of the work.

p. 755), says, "My previous impressions of his amiable and upright character have been strengthened by the perusal of his work. His candour, integrity, and good temper, besides his intellectual ability, give to his writings an immense advantage over the imbecile arrogance, the rash crudities, and the still more dishonourable artifices of some persons on whom he has felt himself called to animadvert." A similar opinion was expressed in the "Eclectic Review."

Whilst reprehending the "opprobrious invectives and disgraceful misrepresentations" of Dr. Magee, he felt himself bound to express his regret, that his respected friend Mr. Belsham, to whom he pays a high and well-merited tribute, should occasionally have been provoked to indulge in a train of sarcasm and irony, which had done injury to his cause. The following is an extract from a letter to a friend relative to this subject:—

"February 22, 1820.

"I presume that Mr. ——— received my 'Reply to Magee' early in last week. * * * I feel no solicitude respecting any part but one page, concerning Mr. Belsham. Many will think (and sometimes, when I forget my own reasons, I think myself,) that I need not have said what I have done; and, if I need not, that I ought not. I was mainly influenced by two considerations: first, that as I had to express my high estimation of Mr. B.'s character, talents, and services in our great common cause, I should scarcely act fairly if I did not express my sentiments on the other side; while, at the same time, my reserve would lessen, and my plain statement increase, the influences of what I said that was simply approving: secondly, that other controversialists, on our side the question, might be led to consider and avoid the errors, while they admire the excellencies, of Mr. B.'s style of controversy.

"I suspect also, I was influenced by the feeling (not of resentment however), that the tone I condemn was so unsparingly employed

towards my uncle; and that the reader of Magee (who notices his, Mr. B.'s, attacks upon him) might view me as a mere partisan (which I am not), if I left it altogether unnoticed. Oblige me, both of you, by keeping your ears open to any remark you may hear in our circles on that score. I certainly wish to know, whether my strictures in pp. 244, 245 (particularly the former), are regarded by our friends (not as unjust, for on that point I have no doubt, but) as inexpedient, and therefore improper. I have said of Mr. B. all I should have said if our veteran advocate were among the dead.

"Every passage which you think (or believe must appear to others) unreasonably severe, or which you object to on any other score, I pray you to notice, and to get Mr. — to make a list of them and send to me. Do not be afraid of giving me pain; I am solicitous to know from any quarter, but especially from those I value, what they feel objectionable."

Dr. Carpenter had purposed to publish a second volume in reply to Magee, containing an "Inquiry into the Scriptural Doctrine of Redemption:" he never met with sufficient encouragement to proceed with his undertaking, but he gave the result of his labours in "Lectures on the Atonement," delivered in the spring of 1823; which, with some modifications, he subsequently repeated. His "Reply" was reviewed in five successive numbers of the "Monthly Repository,"* and has generally been regarded by the Unitarian public as an able and satisfactory work; but it did not meet with the sale which it deserved. Its bulk rendered it expensive: those who read Magee did not in general desire to have their faith in him shaken; those who had not read him were not curious to see his errors exposed. In reply to

* "He displays [says the Reviewer], throughout the volume, a manly preference of truth to every personal and party consideration, and a truly Christian indignation at the appearance of fraud and calumny, united with a candid judgment of the character of his fellow-christians, and a spirit of evangelical piety. No writer ever kept faith with his reader more punctually.

an inquiry in the "Repository," as to the publication of the intended second part, he says ("M. R." vol. XX. p. 739), "I have still one-third of the impression on my hands; and the proceeds from sale have not yet amounted to the direct expences by above £50. Remuneration for the work I knew was out of the question; and from the first I had not looked for any pecuniary advantage from the time and labour I gave to it; indeed, the marketable value of these would have been several hundred pounds." Being of a generous nature, and unaccustomed to regard expense when truth was to be promoted, he was willing to spend and be spent in what he considered the cause of the Gospel; and he sometimes regretted that a similar spirit did not prevail amongst his more wealthy brethren; it being his opinion, that those who could afford it might do much good by presenting the work to libraries, and to orthodox divines who were in possession of the books, the errors in which it professed to point out. He was aware that as a whole it was not calculated to be popular, but thought that various portions would be of general interest and utility. In his own copy he makes a memorandum, Nov. 1838:—

In matters of fact he is scrupulous in stating his authorities, and for every charge he produces abundant evidence. Yet, the detail into which he is thus led rarely, if at all, appears tedious; and in the chapters that, from their titles, would seem of necessity somewhat heavy, the reader is relieved and delighted by passages of great spirit, and sometimes of exquisite beauty. In Dr. Carpenter's pages we are frequently reminded of Dr. Priestley: there are in both the same simplicity of language, the same unreservedness in the expression of personal feelings, the same indifference to any other end than the promotion of Christian truth, and the same fervent and glowing expectations, founded on the same scriptural basis, of the final ascendancy of 'religion pure and undefiled.'—"M. R." 1821, vol. XVI., p. 110.

"Many things in this volume which should be more extensively known."

The loss he sustained did not quench his zeal. By entering the Dissenting Ministry he debarred himself from the attainment of distinction and affluence, which his talents and acquirements might have obtained for him in other walks of life; and he was willing to add continually to the value of the sacrifice. He was cheered by the hope that his work was of service to the cause of truth; "that it had greatly contributed to lessen the resort to the Archbishop's armoury, and to make it felt among them (the opponents of Unitarianism) that he has forged unsafe, and even unholy weapons." The preparation of the work was tedious and laborious; it consumed the hours that he might have devoted to more congenial pursuits—that were frequently snatched from requisite repose; but he was not without his consolations and rewards in the prosecution of it. The following extract probably refers to a period when he was engaged in its composition:—

"Dec. 27, 1818.

"To-day I think I have enjoyed myself a good deal; though I still feel a very little uneasiness in my chest, which I have had more or less for several days: it has been, I assure you, nothing of any consequence, and less than I have often had without mentioning it, unless any circumstance led to it.

"I think, till this morning, I have been at work from about half-past six since Monday; and I find my new study [some alterations had been made in domestic arrangements], especially now the weather is a little warmer, remarkably comfortable. Its quiet is very refreshing; and my thoughts are, I think, got a good deal into train. I have experienced there some exalting and interesting feelings, in the contemplation of the adorable excellencies, and providence, and government of

God ; and in the hope that my mind is more directed to Him, and more capable of realizing the duty of living in communion with Him ; though vastly less in the express engagement of stated prayer than I should rejoice to be : I mean, should rejoice if my habits of thought and disposition led me to be. I have, in connexion with my engagements, a feeling which elevates yet depresses. I sometimes think it is a work beyond my powers, and fear the inability to do it justice ; and, at other times, thankful at having such a work before me, with the hope that it may contribute to the great objects of christian truth."

The amount of his labours will appear greater, when we consider his multifarious engagements, and his frequent attacks of indisposition, more or less severe. In November 1819, he and his colleague had commenced a course of lectures on the "Evidences of Christianity;" and being always unwilling to forego any prescribed duty, although he felt himself much unwell, he went through nearly the whole of his fatiguing Sunday's employments, and in the evening delivered his lecture. Being in a state of considerable excitement, he left his notes, and preached a large part of his sermon extemporary. This effort of course greatly increased his illness ; and the next day his fever was high, with much determination of blood to the head. By the application of proper remedies, the disease soon abated, but left him so weak, that he was unable to preach for three Sundays. "I have [he writes] been favoured through my disorder with a degree of tranquillity, which has contributed to aid the judicious treatment of Mr. E."

In the following April (1820), he felt far from well ; and, his illness increasing, he was compelled for three months to forego his pulpit duties. "Since we were together, I have had [he says to a friend, Oct. 2nd,]

many hours of darkness, and some of weakening despondency, principally arising from doubts as to the course I had taken respecting the house,* acting upon great weakness of body and mind, and attended with great apprehensions of my not recovering the ability to go through the labours and solitudes of my station. I bless God for more comfortable feelings; and I humbly desire to dismiss anxious cares respecting my family, in case of my inability to support them, or removal from them. I certainly feel more strength and comfort."

During this indisposition, Mr. Wilson, who had been his fellow-student at Glasgow, was appointed to the Professorship of Moral Philosophy in the University of Edinburgh; and, having but a very short time in which to prepare a course of lectures, he wrote to Dr. C. to know whether he could furnish him with any plan, or recommend him to such books as might be useful in his labours; to this letter he sent the following reply:—

"Bristol, Aug. 2nd, 1820.

"Ask our good friend Blair, my dear Sir, if I have forgotten you, or even your name. *He* cannot have a more distinct recollection than I have of your lively intelligent face, when we were gown students together. In the rough sketch in 'Peter's Letters,' I recognised something of it; and I was pleased with his advice to you (if I recollect right), to devote yourself to some important object, and aim at the eminence which you have within your grasp. You cannot well have a nobler one than that before you; and I almost envy you the engagement. It is full of honour and usefulness, as well as of hard labour and close thought.

* He had purchased his residence in Bristol, and was building a considerable addition to it, to make it more suitable for the purposes of his school.

"Most gladly should I aid, if I could, in smoothing the first great difficulties; but my modes of investigation would not yet suit the latitude of Scotland. Still I would offer you suggestions; but, in addition to the constant engagement of my time, I am in all the bewilderment following a tedious illness, absence from home, the removal of my library, and the presence of workmen of various descriptions.

"Well knowing what it is to work 'from hand to mouth,' allow me to suggest to you to lay down a tolerable plan, apportioning the time to be devoted to each part as well as you can; but not shackling yourself by *saying* much about it *in advance*, so that you may be able to leave it with comfort if you find it necessary. Having done this, I hope the fascinating society of Edinburgh will not prevent you from preparing at least two or three weeks' lectures in advance; and then, I should think (by still maintaining during the session the character of the Hermit in Edinburgh), you may keep ahead of your class duty, and lay a good foundation for future courses.

"I have found it very convenient in such cases, after laying down my plan, to enter the leading heads in a book, and under them to make references to hints and observations occurring in, or from, books which I examine for some other purpose more immediately before me. This enables me to confine my attention to what at the time required it, without losing useful hints or references.

"I know you will think in reading all this, 'But it is the *plan* I want.' This you must frame for yourself; and however imperfect you may consider it, and however much you may alter it when you come to detail, you will work easier upon your own, than upon any suggested by the mind of another. Were I myself to deliver lectures on the general nature of yours, I suppose I should be much guided by what I have already written. In *one* part of 'Rees's Cyclopaedia,' which may, I believe, be had separately (*viz.*, that containing *PHILOSOPHY*), you will find the articles I drew up on *Mental* and *Moral Philosophy*. At the end of *Mental Philosophy* is a scheme or outline of the article, which may furnish you with some suggestions. And to some parts of the article, I would solicit, as you proceed, your consideration, if it be not absolute heresy to controvert anything of Mr. Stewart's or Dr. Reid's. In *Moral Philosophy* there are some parts (especially in Div. I., III., and IV.) to which I would also solicit your attention. The *II*nd part is principally, and avowedly, derived from Hartley. I think the chapters on *Mental* and *Moral Philosophy* in 'Systematic Education,' though much derived from my articles in the Cyclopaedia,

may suggest some hints; and still more the articles in 'Rees' on INTELLECTUAL and MORAL EDUCATION (about to be published separately, and under the title of 'Carpenter's Principles of Education'*).

"I need say nothing about Reid, Stewart, Alison, &c.; but I may as well mention 'Enfield's History of Philosophy' (or Brucker, from whom he abridges), if you enter on the ancient philosophy; and would particularly refer to *Cogan's* 'Philosophical Treatise on the Passions' (some remarks on which you will find in 'Rees,'—*Mental Philosophy*, Div. IV., § 5); and also to Search's 'Light of Nature Pursued;' both of which works, I fancy, are almost as little known in Scotland as my articles in 'Rees.' There is an interesting little work, entitled, I think, 'Seyer's Disquisitions,' which may be useful to you. So also, Condillac's philosophical works, and Gambier's 'Moral Evidence,' 12mo. When you come to Moral Philosophy, I earnestly intreat your attention to Pearson's 'Remarks on Paley,' two thin 8vo volumes.

"*Doddridge's Lectures*,' 2 vols. 8vo, as edited by Dr. Kippis, will afford you many very useful references; and probably 'Belsham's Elements' may, in this respect, be also useful to you. Several references you will also see in the articles in 'Rees.'

"As you proceed, you may be disposed to ask me some *specific* questions on points about to come before you, or for information as to works upon them. I apprehend you will soon find me of little use; but it will afford me great satisfaction if I can be of any service to you; and I entreat that you will not hesitate in applying to me, as often as you *think* I can.

"Allow me to press upon you the obvious thought, that while your new office affords a fine field for the exercise of eloquence and the manifestation of intellectual ability, its main value rests on the opportunity it affords of communicating sound knowledge, exciting a love of inquiry and investigation, and giving a right direction to them. From you many will derive all their knowledge (at least, the rudiments of all), on subjects the most important to moral welfare of any not directly taught by religion. You have a noble object before you; and I hope you will be enabled to pursue it with honour to yourself and usefulness to others.

* This work was dedicated to Professors Young, Jardine, and Mylne, of Glasgow. Though it has only gone through one edition, Dr. C. had the satisfaction of finding that, where it was read, it was valued; and that it was instrumental in the spread of important principles. We have alluded to the articles on Education, p. 207.

"I forgot to mention Dr. Estlin's 'Lectures on Moral Philosophy,' as what may probably furnish you with some useful materials; but this respects the latter part of your course.

"I need scarcely add, that if any of my writings prove of any service to you, I shall be gratified by your free use of them. I have nothing besides what is published, or in my head. I am not solicitous respecting several positions on which I differ from others; but I do wish to see the principles respecting the disinterestedness of the affections (as the last stage of their progress), their gradual refinement, the composition of ideas, the nature of conscience, the source of moral obligation, and the best criterion of virtue, extended; and shall indeed rejoice if you should view them as I do, or even if you fully bring them forward to your hearers. They are of vast moment in the moral culture of the affections, and even of the understanding. I hope you will not think me trifling with you, if I solicit your consideration of them as stated in 'Systematic Education.' They too seldom come under the cognizance of the Scottish Philosopher.

"Mr. Blair would tell you that I am a wretched correspondent, when no definite object requires a letter; but I do not think I usually am, when I am called upon by a something like business; especially when I have a prospect of promoting some favourite object, like this to which you have called me.

"If I had expected to be so *lengthy*, I would have taken a larger sheet. As it is, you must excuse double postage.

"With best wishes for your health, and your *comfortable* as well as honourable execution of your new duties, I remain, dear Sir,

"With great regard, yours truly,

"LANT CARPENTER."

In the spring of the following year, he delivered to a large audience, principally composed of the younger members of his congregation, the lectures which he had written for his catechumens at Exeter, on the "Structure and Functions of the Human Frame." The following extract from a letter to a friend relates to them:—

"I find my mind less at home on the subject than when I had more recently composed them; and they occupy me more time in preparation,

and give me more work altogether, than I had at all calculated. I wish, too, to make them as useful as I can to my pupils. They are all at work now, buzzing around me, preparing for an examination (according to their progress) on the bones of the Head and Trunk. However, I have always the comfort (as far as I can accomplish these things) that they are useful; and, if I had more time for them, they would be quite a refreshment to my mind, by calling it off from sources of solicitude and distress,—little, at present, for our own selves—and changing the current from controversy, which had had my mind's chief attention so long. * * * I am certainly better, though not without memorials of weakness, and inability to do all my heart prompts."

His deep interest in the College at York (of which he was subsequently appointed Deputy Visitor, and afterwards one of the Vice-Presidents), led him at length to accede to the repeated invitations of his friends, to attend the Annual Examination. He was the more anxious to go, from the desire of seeing his old and respected correspondent, Mrs. Cappe [p. 89], upon whom the infirmities of age were making quick advance. In the Memoir of this lady, written by herself, she mentions his stay with her, in a letter addressed to Dr. Channing, part of which may be interesting in this connexion:—

"York, July 26th, 1821.

"It was Dr. C.'s first visit, and therefore more peculiarly interesting to myself, as it did not seem likely, at my very advanced age, that an occasional correspondence of more than nineteen years, and the consequent high esteem of his excellent character, should ever be further strengthened by personal intercourse. Like yourself, Mr. Tuckerman, Dr. Harris, Mr. Wellbeloved, and many others, every moment of his time is occupied by investigations the most important, by the care of a numerous family (for he has six children), and by the necessity of taking pupils; for the riches of a splendid Establishment do not shower down upon Dissenting Ministers; and his health too is very

delicate. In conversation he is singularly animated and pleasing, and his tones of voice, whether in conversing, in preaching, or in prayer, harmonize perfectly with a truly enlightened Christian spirit, love to God, and good-will towards men. He was here nearly a week, and was so good as to gratify myself and my daughters by making this house his home; but we could not see so much of him as we should have wished, as he was occupied many hours every day in listening to the examination of the students by the tutors, which he considered as quite first-rate.

[She had just received Dr. Channing's Sermons, on the Evidences.] "Dr. Carpenter read it with delight, instead of taking his breakfast, for he had hardly time for both:—'Aye,' said he, 'this will do, this will do, indeed.'"^{*}

The letter was not finished. On the same evening, after conversing cheerfully with her daughters, and conducting the family devotions, she retired to that bed from which she never rose; the same night tranquilly falling asleep in Jesus. A few weeks after he had seen her for the first and last time, Dr. C. heard of her decease, to which he refers as follows:—

"August 3rd, 1821.

"I have kept on writing, because I do not know how to begin the new subject which is so much at my heart. I yesterday morning received a letter from York, which conveys the affecting intelligence that our venerable friend has had a sudden and painless dismissal. My heart has been very full. The circumstances are communicated by Mr. Turner, and I will copy what time will permit. I showed my dear girl yesterday morning the books which Mrs. Cappe sent her, and desired her to copy the inscription, in order that she might write to her under your direction, to thank her for them.† Within two or three hours I received the letter. How thankful am I that I had the

^{*} Mrs. Cappe's Memoirs, 1st. Edition, pp. 461—463.

† Mrs. Cappe had sent the numbers published of Mr. Wellbeloved's Bible, as a present to his eldest daughter.

privilege of seeing her, and letting her feel how much I valued her, before she was called from life."

In this summer the unhappy Queen Caroline died; and he writes: "no general mourning is ordered, nor I suppose will it be; but after the marked indignities which have been offered, I am not disposed to hang back in marks of decent respect." On the ensuing Sunday he says:—

"August 19th.

"I feel fatigued with the duties of the day; but I humbly hope that it has not been spent in vain. I suppose some expected that I should enter upon the death of the Queen; but I could not do it. She has been persecuted and injured, and I believe she died of a broken heart; but that sad carelessness of character which led her to the appearances, if not to the realities of evil, has been so distinctly followed by its natural punishment (though, as far as—is concerned, vindictive and excessive), that one scarcely knows what to attribute exclusively to the malice of her enemies. And it is a subject, too, which is viewed in such different aspects by different members of our congregation, and one on which I could say nothing to do good, without saying too much, that I thought it best to let the matter rest with what Mr. Rowe had said last Sunday on the instability of earthly good.

"I preached in the morning, the sermon on the occasional mysteriousness of the Divine proceedings, and the light which God has afforded to direct the understanding through the difficulties of nature, —alluding among other things to the cases which have occurred in our own knowledge, within a very recent or more remote period. In the evening I preached the sermon on the death of John the Baptist.

* * * This, and catechising after the morning service, with little duties at home, gave me a pretty hard day's work."

His vacation had been interrupted by the superintendence of the alterations and repairs which his house was undergoing; and by various journeys which,

though interesting, and affording a change in the trains of thought, yet did not allow him that repose which he so much needed. The effect produced upon him, may be gathered from the following extract:—

“Oct. 31st, 1821.

“It is a long while, my valued friend, since I have heard direct from you; and still longer, I grieve to say, since you have heard from me. It is not my will that is in fault. I seldom reach the *close* of the day, without that inability which arises from fatigue; and *in* the day, so many causes are continually occurring to lead me to delay that which *may* be deferred till to-morrow, that I never go to rest with the feeling of having accomplished all I wish and ought to do. * * * I am myself quite as well as I could expect to be. The state of home during the summer, and hurrying about so much, did not well suit me; and I began the half-year without a feeling of having had relaxation. I have, however, gone on so far without any suspension from duty, except one Sunday from a loss of voice; and I have a remarkably good set of pupils,—as indeed I have had for some *semestres* past. They altogether make more of a family with us than could have been expected.”

In the course of the year 1821, it became known that the Rev. S. C. Fripp, B.A., a member of an influential family in Bristol, had abandoned the doctrine of the Trinity, and had joined himself to the Unitarians. In the Preface to a Discourse which was subsequently printed,* he states that

“So long as four years ago, a considerable impression was made on his mind, by the perusal of Dr. Carpenter’s Letter to the Editor of the Bristol Mirror, written in reference to another letter of a most inter-

“* The Unitarian Christian’s Apology, for seceding from the Communion and Worship of Trinitarian Churches. A Discourse of which the substance was delivered in Lewin’s Mead Chapel, Bristol, on the 6th of January, 1822, by S. C. Fripp, B.A., late of Queen’s College, Cambridge; with notes and an appendix, pp. 80. 8vo.”

esting nature, the production of an excellent person, who, not long before, had relinquished the doctrines of Unitarianism. From the perusal of that letter, the Writer of these lines arose with a persuasion, that a 'Socinian' *might* be a good man, though his doctrines were decidedly erroneous; and this persuasion was strengthened, and some doubts as to the purity of the Orthodox system of Theology arose in his mind, upon comparing the general spirit of an able and eloquent defence (just then published) of the Calvinistic Doctrines, by the Rev. E. Vaughan, with the spirit of Dr. C.'s Letter. The consideration of the much controverted topic of baptismal regeneration, and the possibility that the Author might, sooner or later, be called upon to subscribe his solemn, and *ex animo* assent and consent to all and every thing contained in the Book of Common Prayer; together with some doubts as to the generally received meaning of certain texts of Scripture; all impelled him to devote a considerable time and attention to the serious examination of the Unitarian controversy."

During the progress of his inquiries, he declined making application for a living in the city; in which, from his connexions, he would probably have been successful; and ultimately professed openly his accordance with the doctrines of Unitarianism.* At the request of the ministers of Lewin's Mead, he took one of a course of Lectures, which they were then delivering; and, before a densely crowded audience of more than 1600 persons, preached the discourse which was subsequently printed. It was listened to with respectful attention, and among his auditors were several clergymen. Dr. C. took the introductory part of the service; and several hundred of the "Unitarian's Appeal" were

* It is an interesting coincidence, that there are at present residing in Bristol, three gentlemen, formerly clergymen, who left the Church of England from conscientious scruples:—The Rev. S. C. Fripp, B.A., of Cambridge, the Rev. G. Armstrong, B.A., T.C.D., now minister of Lewin's Mead, and the Rev. R. Gibson, B.A., of Cambridge; the two last-mentioned, resigned preferment in the Church.

distributed, to enable strangers who were present to entertain more correct views, than they had previously held, of the sect every where spoken against.

Though firmly convinced of the truth of his own views, Dr. C. was too well acquainted with human nature, to suppose that all conscientious inquiry would invariably lead to the same result ; and whilst he fully believed that discussion must eventually elicit truth, he thought that some might be misled by it into error. As the conversion of Dr. Stock had been the remote cause of Mr. Fripp's secession, and had much stimulated the zeal of Unitarians, so he could not but anticipate that a similar effect, though in a contrary direction, might be produced by the efforts which the Church party would be excited to make. He thus states to a friend the course he pursued in consequence :—

“ January, 1822.

“ I do not think I mentioned, that I stated after the sermon on Sunday (‘on the Bereans’) what my plan is in the Thursday evening engagement :—(viz., in addition to a short devotional service, to read first, a practical part of the Scripture, at present the life of Abraham, with the reflections from Mr. Wellbeloved's Bible, and then to consider in succession all the passages in the Old and New Testament, which are considered as teaching doctrines inconsistent with Unitarianism.) I learnt on Friday evening that one of our young people is much disposed to leave Unitarianism, and adopt Trinitarianism. He falls in with those who give him texts in abundance ; and not being accustomed to balance, and generalize, he is puzzled. I thought it might be well to invite the inquiring young to the Thursday evening's engagement ; but I was apprehensive it might lead off from the poor, and give a different character to it. So, after some deliberation, I determined to make a change in the catechetical arrangements, and to spend half or three quarters of an hour after the morning ser-

nice, in a familiar consideration of the passages in the Bible which are considered as opposing Unitarianism. I was led to this more particularly, by the knowledge that Mr. Fripp's case, and the controversy to which it must lead, might awaken the attention of the young to the subject; and also that it would lead to considerable activity on the part of the orthodox, to draw away the unstable.

"The cause of truth must prosper eventually; but I am desirous that in my sphere of labour it should not be retrograde for want of effort, or from over effort."

In the autumn he was visited with another attack of illness, to which he thus alludes:—

"Oct. 24th, 1822.

"I cannot report very favourably respecting health. Mrs. C. was very unwell on Sunday with a severe cold; but I hoped it would pass off. It proved, however, an inflammatory affection of the chest, and she has been confined to her room ever since, and mostly to her bed. She has been bled to day, and I hope will soon be better; but it will be some time before she can be fit for her usual engagements. I am myself so much under the influence of similar affections (though not ill), that I should be glad of rest, but it cannot be. You know that feeling too much. But there is 'a rest which remaineth for the people of God,' and if we can attain that, it matters but little how rough the road is. It is all best for us.

"Farewell! Kind regards to your circle. Ever yours,

"L. C."

He struggled, however, in vain to resist the illness which was impending over him. That rest which he would not take, when it at all assumed the form of self-indulgence, he was compelled to acquiesce in, when the power of exertion was removed. He was unable for five Sundays to undertake his pulpit duties: when he resumed them Dec. 1st., he preached from Philip-
pians, I. 8—11: "Review of my past connexion with the Lewin's Mead Congregation." Near the commencement of the discourse he says:—

"During those many hours of comfort, with which on the bed of sickness I have recently been favoured, sometimes it was the object of consideration, what I had been able to assist in carrying into effect, on which my heart was bent when I first became connected with you in my present relation; and, still more frequently, how I could make that relation in future, if Providence continued it, more productive of the great ends which it is designed to answer; so that I may be faithful in my trust to you, and to our common Lord and judge."

He states some of those discouragements, which exercise the Christian instructor in "the patience of hope," as well as in "the labour of love;" and also alludes to those rewards which cheer him in his exertions.* He takes a survey of the congregational institutions,—both those that he found, and those which he aided in establishing; and, in allusion to the coolness with which many regarded the Sunday-Schools, which were then recently begun, he observes:—"All can afford the countenance of sympathy where they perceive that good is done, or even that good is wisely aimed at; and all can avoid the discouraging expressions, which (where the young in experience or self-discipline are concerned) often damp the ardour of benevolence, and *make* the disappointment which they anticipate." He rebuts the objection, urged by some, that the children would be taught elsewhere; and in a passage which he has marked in pencil, probably to express on subsequent revision his full accordance in the sentiment, he states his conviction that it was highly important for the young to be instructed in that which he regarded as unadulterated Christianity:—

* His catechumens in the following year testified their appreciation of his services, by presenting him with a large and valuable telescope.

"The more I value the Gospel, the more do I desire that others should possess it *without human admixture*; and it is not too much to believe, that, in consequence of the young being thus taught it, the way will be more and more prepared for the more complete reception of it in its simplicity in after life; and at any rate, that opposing opinions will then shed less of their narrowing or benumbing influences. Yet more; the poor around will be more extensively convinced that we *do* care for their spiritual welfare; they will view us and our doctrines with less alarm; they will think of us (whatever their spiritual guides may tell them) as Christians too; and perhaps, by degrees, may be led to sit with us at the feet of Jesus."

At the close of the year 1822, the Bristol Literary and Philosophical Institution, the foundation of which was laid in 1820, and which had been projected in the year 1809, was so far completed, that the Building Committee thought it desirable to convene a General Meeting, at which a Provisional Committee was appointed to carry into effect the purposes for which it was erected. Dr. Carpenter always took a deep interest in every thing which tended to diffuse knowledge, and to cultivate the more refined tastes of our nature; this he manifested from his boyhood, and it displayed itself in the plans he formed at Liverpool and Exeter. Although his present avocations seemed too numerous for him, he did not think it right to neglect this new opportunity of extended usefulness; and he willingly devoted his time and energies to aid those who had long had this object at heart. The Provisional Committee contained many who were eminent in the city for scientific and literary acquirements, and for public spirit; and among them are found names of more than a local celebrity: the Rev. W. D. Conybeare, A.M., F.R.S., &c., &c., H. T. De La Beche, F.R.S., F.G.S.,

J. C. Prichard, M.D., F.R.S., &c. &c., and the very Rev. the Dean, Dr. Beeke (now deceased), whose liberality of sentiment and suavity of manners increased the respect, which his station and high attainments were calculated to inspire. Of Dr. C.'s labours in this Committee we are happy in subjoining the honourable testimony of one, among the many who were not prevented, by conscientious difference in religious opinion, from co-operating with him in public objects which they deemed of importance, or from regarding him with due esteem:

“Axminster, May 24, 1841.

“MY DEAR SIR,

“I have great pleasure in recording in a more public and permanent form, what I have often stated in private conversation, as to my sense of the high value of the assistance which your late estimable parent afforded, in bringing the Philosophical Institution of Bristol to that state of efficiency which, from the beginning, gave it a high rank among similar provincial establishments. He was a leading member of the original Committee which first organized its general constitution, and of the most important sub-committees appointed for the regulation of its particular departments,—such as the provision of Lectures, the Museum, and the attached Philosophical Society. At that period we had few materials from the experience of other like institutions to guide us, and often found ourselves embarrassed as to the best mode of adjusting many of our arrangements; such, for instance, as related to the manner in which we might most expediently reconcile the privileges considered due to the proprietary interest of the shareholders, with the more general extension of the scientific advantages likely to result from such institutions to all that portion of our public to which these opportunities were desirable.

“The whole Committee was animated with a spirit of zeal and active co-operation, which rendered it delightful to be a member of it. I particularly noticed in your father a happy tact in seizing (after the lengthy discussions which occasionally arose) that course which would most easily smooth away difficulties which had been suggested, and give the readiest execution to what appeared to be sanctioned by

the prevailing sentiment. This talent rendered him decidedly one of our most efficient members, and he might well have claimed to stand forward as the principal instrument in bringing the labours of our Committee to a successful termination ; but I was always particularly struck by the unselfish and unobtrusive spirit in which he was always glad to keep himself in the back ground, and to assign to others the credit more justly due to his own exertions. I especially felt this in my own case : accidental circumstances had given me an influential position in that Committee, especially my being known as the intimate friend of that much-loved individual, Dr. Beeke, then Dean of Bristol, to whose energy, combined with that of J. S. Harford, Esq., the Institution principally owed its first foundation ; and the kindness of my friends often ascribed to my management favourable results, towards effecting which I had done little more than follow your father's suggestion ; yet, in place of feeling any natural jealousy, he was always himself the first to promote my influence, because he thought it likely to be usefully exercised. He always appeared to me, in perfect simplicity of spirit, animated by the single desire of advancing the beneficial objects of our design, and quite ready to resign all management and influence into the hands of those whose position gave them the greatest facilities for carrying these objects into effect : the good of the Institution, and not his own reputation, was the end at which he aimed. Believe me, my dear Sir,

“ Very truly yours,

“ W. D. CONYBEARE.”

He met with the reward which he most desired : by his own zeal and that of others, the Institution takes a rank second to none out of the metropolis ; and has been the means of enlarging the minds and wearing away the prejudices of many, who were thus indirectly benefitted by his exertions, and disposed to look with more candour on those who differed from them. Those who had hitherto been restrained from intercourse, by ignorance or prejudice, were brought to unite in one common object ; and the light to which they were directing their steps beamed upon them in their way,

putting to flight the phantoms which had alarmed them, and showing them that their fellow-labourers were men also as themselves.

At the beginning of the year 1823, the Lecture-Room was opened by Dr. Daubeny, Professor of Chemistry at the University of Oxford, who delivered an able and philosophical Inaugural Discourse; and in the following year, the thirst for knowledge which had arisen in the city, was manifested by the establishment of the Mechanics' Institution, in the prosperity of which Dr. C. always showed a warm interest.*

Near the close of the year 1823, overtures were again made to him by some of the members of the Paradise-Street Congregation, Liverpool. He was much attached to many in that highly respectable society, but he did not deem it right to think of a removal. The Rev. J. Grundy was elected to the office, and left a vacancy in Cross-Street, Manchester. At the cordial and unanimous wish of the Committee, inquiries were made to know whether Dr. C. would accept of this situation; through the munificence of his friends there, his salary would have been more than double that which he received at Bristol, and he would have been relieved for a long time from the burden of composition; but he thought that duty required that he should remain where he was, since the work which he had come to do, was not as yet effected.

He was much interested in the Anti-slavery proceedings at this period, and in the discussions on that subject

* In November 1832, he delivered the Introductory Address, at the opening of the new building which had been erected.

in parliament. The cause of freedom had been always next his heart; and there was a stability in his views, which showed that they were the growth of time and reflection. His opinions were now nearly the same that they had been when in Liverpool twenty years before [p. 151]: he was fully aware of the intricacies of the question, and personal intercourse with many estimable West India Proprietors, still more his general benevolence of disposition, prevented him from feeling that bitterness towards the slave-holders, which gave a poignancy to the zeal of some friends of emancipation; but he never flinched from the maintenance of what he regarded as the claims both of humanity and religion. He thus concludes a letter to a friend (May 13th, 1823) who had spoken depreciatingly of Mr. Cooper, in the House of Commons: *—

“And may I not hope for your excuse in soliciting, and even urging you, not to commit yourself to any opposition against the amelioration of the condition of the slaves; nor against such measures as may lead to their obtaining the full possession of their rights, as men who are to live for ever, and whom their masters will one day meet before a higher tribunal? As a matter of *policy*, I am fully persuaded, the subject should be met, with benevolence and equity, by the West India Proprietors. Let them show a willingness of heart to do every thing that can be done; and think less of immediate interest, than of the claims of duty, looking to a final account; and I am persuaded that by faithfully co-operating with the Friends of Amelioration, they may prevent some wrong steps on *their* part, and give a stability to their own interests, which at present are insecure, and which but for amelioration will be annihilated,—perhaps before this generation passes away. If nothing effectual is done to raise the Negroes towards the

* Mr. Cooper, on his return from the West Indies, had made statements relative to the state of Slavery, which had excited considerable interest.—Vid. “Monthly Repository,” for 1822 and 1823.

condition of well-regulated Freemen, evils of incalculable moment must be the result."

In the spring of 1824, he drew up a petition to the House of Commons, expressing satisfaction in the measures which had been adopted, and regretting the limit which seemed likely to be put to the application of the principles which had received the sanction of the legislature. The concluding paragraph is as follows:—

"With these sentiments in relation to the present aspects of this great question, your Petitioners earnestly intreat in behalf of their enslaved fellow-subjects, that, as the Representatives of the People of this United Kingdom, you will persevere in a course of watchfulness and enlightened exertion; and that, while you aim, by every justifiable means, to secure the Colonial Proprietors from injury in their property, and to engage their co-operation, you will unremittingly promote the progress of measures which tend to the ultimate Abolition of Slavery in all colonies dependant on this Land of Freedom, and which, as essential to this final object, will produce a continual amelioration in the temporal condition of the Slave Population, and the effectual diffusion among them of the elevating and enlightening influence of the Gospel, so that they may be prepared for the duties, as well as for the rights, of Freemen."

On the outside of his printed copy he has written:—

"The Petition for the Amelioration of the condition of the Negro Slaves, with the previous copies [five in number], which I preserve, to show my children how much must often be done before-hand to accomplish things which appear very easy."

He had the greatest difficulty in so framing the petition, that it might be acceptable to all the friends of humanity:—comprising both the timid and the bold; those who were fearful of offending the Planters, and yet were desirous that the hateful yoke should be removed, and those who mistrusted all offers of amelio-

ration, being anxious for speedy emancipation with no compensation to the slave-holder. In great measure he succeeded: it met with considerable attention, and was the subject of much comment in the House. One of his fellow-labourers, a respected Clergyman of the neighbourhood, says :—

“Dr. Carpenter’s petition is, I think, most admirably adapted to the present state of the question generally, and to the peculiar circumstances of Bristol; I should imagine that our opponents will be at a loss to find *any* handle of objection against it; I am most certain that they will find none which can for a moment endure the test of argument; and this is accomplished, not by any compromise of principle, but by taking that ground which is most just, as well as most expedient, and entrenching our statements within the secure lines of sound and temperate reason, and calm and deliberate firmness.

“It may at first, perhaps, appear desirable that the petition should have been a little shorter; and I have repeatedly and most carefully read it, with a view of proposing some condensation; but I could not satisfy myself with respect to any. It must be always remembered that, when propositions are to be carefully guarded against the misconstruction of opponents, eagerly seeking occasion to cavil, they cannot be so shortly and simply expressed, as if they related to subjects of more general agreement.”

We have inserted these remarks, not with mere reference to this petition, nor yet for the soundness of the concluding observation, but because they may be applied more generally to Dr. C.’s writings. Comprehensive-ness of mind was certainly his characteristic; and this generally gave rise to a cautious fullness, which to many seemed to border on prolixity. He has, however, left behind him proofs that, where he thought the occasion called for it, he could write with a terse and energetic brevity.

At the close of the year 1824, the chapel in York-

street, St. James's, was opened for Unitarian worship; and, at the solicitation of Mr. Agar, a munificent supporter of the Unitarian cause, he undertook to preach on the occasion.

"The opening service at York-street [he writes] was very crowded, and many went away. The other services were fairly attended.* The evening sermon will be printed; Mr. Agar wished to print both,† but one is best adapted to the object. It was a view of those great principles of Unitarianism which separate us from other societies of Christians; and Mr. A. proposes to put it into the hands of many members of both Houses, that they may know what Unitarianism is. The sermon has no merit as a composition, except as a plain statement of our views. I preached it at the opening of Collumpton; and I delivered it in Exeter, as a lecture."‡

We have before noticed the establishment of Sunday-Schools in connexion with the congregation [p. 243]. Dr. C. always afforded the teachers his counsel and encouragement, and was accustomed once a quarter to address the children; but he left the superintendence and management of them to those most interested. They were supported by a few zealous individuals; but were viewed with mistrust by some of the older members of the congregation, who were afraid lest this new object should interfere with the prosperity of the endowed schools, which had long reflected honour on the

* "Mr. Belsham (who is remarkably recovered) told me that there were three or four carriages with coronets. Lord Carrington was one of the audience both parts of the day."

† The morning sermon was a discourse previously delivered at Exeter and Bristol: "Earnest Search after Truth, and Fearless Avowal of it with Candour;" Acts XVII., 11.

‡ It has since been reprinted, and much disseminated, in a cheaper form: "The Essential Doctrines of Christian Unitarianism."

Society. No efforts were therefore made for their accommodation. The children were at first taught in the Lecture Room [vid. p. 241], which was still used by the girls, after some gentlemen relieved the ladies from the charge of the boys; this arrangement, however, interfered with the purposes for which the room was originally built, and the gallery in the chapel was found an inconvenient, and, in many respects, an objectionable place, in which to instruct the boys. Many consultations were held to suggest expedients to obviate the difficulty; and previously to a Congregational Meeting which had been summoned, Dr. Carpenter preached the sermon [July 25, 1824: vid. p. 243], from Acts XXVIII. 15,—“Whom when Paul saw, he thanked God and took courage;” which he marked on revision, after thirteen years, as “containing much of personal interest.”

He commences his discourse, by entering with much fullness into the feelings of the venerable Apostle; and shows how desirable it is, that the Christian labourer should be free from those chilling obstacles, which sometimes sink into the heart, and check those efforts which might otherwise turn to a full account; and how much strengthening comfort and encouragement may be derived from proofs of sympathy and co-operation. He allows that the solitary labourer should go on, in despite of every difficulty, but remarks how often we require the aid of others, and continues:—

“Every public object must have some individuals, who shall make it their peculiar care, and watch over and direct it, and keep up its usefulness, and see to its interests; but even this, though essential, is

not enough: there must be aid (pecuniary or otherwise as the case requires) from others, who perhaps may not take the same degree of interest in it, or see its importance in the same light; or, if they do, have other objects more peculiarly claiming their attention and exertion. Human life is short, and the human mind is limited: it is necessary that we should act with others, in order to enable them to do that, which, if it could be accomplished by the labours of an individual during a long life, can be better done at once by joint exertions; and in order to do with our might that which our hand findeth to do, before the night of death closes our service, and to enable others to do the same, we must often be satisfied, in reference to the plans of others, with the convictions of those, who had entered fully into the subject, and perceive the whole bearings of it, and are prepared to give their efforts to carry the purposes of benevolence into execution,—and in like manner we may reasonably expect the same from them. And then, the arms of others may reach to do good, where ours cannot: through them our little pecuniary sacrifices will tell to the best account; with their activity and intelligence we may surmount obstacles which would have baffled us; and we may have the consolation, when it seems to the wearied head or the depressed heart as though we could do nothing, that the work will go on, however humble and limited our share in it, so as to promote the great cause of human improvement. And in like manner, when our co-operation is cheerfully given to others, we may expect, or, if we do not expect, we shall find, co-operation from others. There is vastly more of retribution in this present state of things than could be supposed by the inexperienced; and, while vice, and selfishness, and sloth are continually meeting with their evil consequences (even when the individual does not trace them, as he wisely should, to their source), virtue, especially in those directions of it which in their immediate effect are beneficial to others, meets an abundant reward.

“It has often struck me that we must, in order to do as much good as we can, place confidence in others: and (where their motives are obviously right, and their judgment on the whole has proved to be sound) that when they have plans of usefulness, which if successful must be beneficial, and which cannot be successful, without aid from others, we should not be too nice in scanning all the difficulties, and presenting all the obstacles, and reckoning up all the failures, but should venture a little. The discretion of the head should ever be on the alert, to guide, and if needful to curb, the impulses of feeling; but there

is a time for every thing, and the discretion of the heart is after all at least as necessary ; and I doubt not that where, in the general habits of life, we exercise the judgment steadily, we shall often do most good, and do it most effectually, by allowing the kindly affections their full scope ; and where we can do no harm, and may do much good, work heartily while it is day. ‘ Second thoughts are best,’ is a good general maxim of prudence, and it is often a duty to review and correct our first thoughts,—to be more anxious *to get right* than to be *consistent* in wrong ; but it has been observed by a man who was eminent for correct judgment,* that second thoughts are not always best : they certainly are not, when benevolent wisdom prompts the first, and selfish prudence the second.”

The foregoing remarks contain the principles on which he acted, and his pen conveyed the abundance of his heart. We should willingly add the next paragraph, in which he points out the inconsistency of running risks in accordance with the judgment of those who have a reputation for sagacity in worldly affairs, and of reposing no confidence in those who would show us how to lay up for ourselves treasures in heaven ; but we will confine ourselves to quoting a passage, which, he notes, “ may be regarded as a part of my own mental history ” :—

“ When I left home a short time ago, it was in part with the hope that some portion of my absence would be spent in solitude and quiet : I feel I need it. But my mind has been refreshed, and my heart animated, with the perception of human improvement. We are in a great period, and preparing, I doubt not, for a greater : the storms which succeeded the French Revolution called into exercise a mighty power of intellect, which has often been employed for purposes which the heart of the Christian contemplates with delight. Great fluctuations there have been in hope ; and hope has often been too prompt, and has therefore been disappointed. Sometimes the clouds of ignorance, and superstition, and arbitrary power have gathered, where we

* Dr. Aikin, in his Letters to his Son.

hoped there was a steady dawn of liberty and knowledge; and it is obvious that there will long be a struggle between the contending principles, before we can reasonably expect to see that result which the heart desires, and which the understanding may confidently anticipate. But the energies which have been generated are working, extensively and beneficially, in our own country. And I have no fear, except from the occasional influence of disappointment, necessarily following from too high raised expectation, and brooded over to chill, where it should rather prompt to correct. Among the grandest objects of improvement at present, I cannot but place the rapidly extending efforts to give knowledge, and especially religious knowledge, to the poor. Where there is light, there is the greatest probability of truth being known; and truth is the friend of virtue. It was one of the earliest convictions of my understanding (implanted by one who was among the first to commence the business of Sunday-School instruction); it was fostered by his personal efforts and experience, and it has received, and is continually receiving, ten-fold proofs, by increasing knowledge of what is passing in the world around me, that the education of the poor—I do not mean the mere giving them knowledge,—is one among the surest means of doing good, according to the best desires of Christian benevolence. In this great object it is my earnest desire never to be found wanting, or to see those wanting, whom I value, respect, and love.”*

With these sentiments, he proceeds to intimate his hope, that the Sunday-Schools would be speedily made a congregational object, and would receive that encouragement which was necessary for their success, and which he believed would promote the vitality of the Society. His views, however, as we have before intimated, did not meet the approval of some of the most valued members of the congregation, who could not be expected to have that confidence in the benefit of the undertaking, which the experience of his whole life,

* The reader will find remarks somewhat similar to those at the end of this paragraph, in the sermon on “The Religious Education of the Poor.”—“Sermons,” p. 207 et seq.

and especially his knowledge of the good which had been effected in Exeter, was calculated to inspire in *him*; and who were fearful of overtaxing the Society, which had, within the few previous years, been making unusual efforts.

The matter seemed laid, for a time at least, at rest; when the teachers of the boys' school, finding it extremely inconvenient to continue the plan of instructing their classes in the chapel, resolved to tender their resignations, and to rent a room in the neighbourhood. This seemed an incentive to renewed exertions. The consent of the congregation was obtained; and, by the efforts of the warm friends of the cause, among whom may be especially mentioned Miss Morgan, the energetic and enlightened originator of many useful institutions, subscriptions to the amount of nearly £700 were raised (many in narrow circumstances, from whom nothing had been expected, showing their earnest zeal by contributing); and this sum, with the loan of £300 from the congregation, was adequate for the erection of the present spacious and commodious buildings.

Dr. C. showed his active zeal by attending the numerous Committees, entering into all the various details, and applying his mind to meet each rising difficulty; and by his own handsome donation, proved that he did not inculcate a liberality that he was unwilling himself to exercise. He thus writes to a friend on the subject:—

“ May 30th, 1825.

“ I have mentioned a large amount as raised for our School Buildings. This far exceeds our first plan, or rather that which I pro-

posed to our Committee, and which was declined, about two years ago, on the ground that no application could well be made to the congregation. My plan was a humble one,—merely for the accommodation of the Sunday-Schools, and would not have amounted to more than from £160 to £200. The measure has been carried through by perseverance, against the judgment of some valuable members of the congregation; but I am inclined to believe that all the uncomfortable feeling which existed about it will subside; and the result, as far as I can judge, must be good. * * * I have endeavoured to avoid sources of irritation; but it was become requisite to pursue the object decidedly, or to relinquish at least one of the schools, and—what was worse—discourage the active efforts of the young, and cause great discontent and party feeling among a considerable part of the congregation.”

We have gone into these details, because it is desirable to show that the course of the best intentioned and most beloved minister does not always run smooth; and they afford a gratifying proof, that good may spring out of apparent evil, and that the stream of usefulness is often widened by those obstacles which, for a time, check its current. Had the first intimation of his wishes been complied with, accommodation greatly inferior to the present would have been provided. It is encouraging to contrast the cordial feeling now manifested towards the schools, with the distrust and even suspicion which was entertained of the new institution: faithful perseverance insured success, which convinced those whose opposition, in many cases, arose from a feeling of duty; and those who sowed and those who reap, may now rejoice together.

The preliminary proceedings were perhaps one of the ultimate causes of his subsequent illness. His time was always so fully occupied, his head so constantly employed, that he could scarcely support this new call

upon both; and he had such a deep sense of the importance of the object, and the evils that would result from its frustration, that he was more tried by the obstacles he had to contend with, than a more indifferent and apathetic person would have been; especially when he saw that the course pursued by those, to whom he felt much attachment and esteem, would have been different, could they have had the elements of judgment of which he was possessed.

In the spring of 1825, legal proceedings, which seemed likely to have a fatal termination, were instituted against a member of a highly respectable family of the neighbourhood; and Dr. C. shared most deeply in the sympathy, which was universally felt for the connexions of the individual. He writes to his friend:—

“Bristol, May 26th, 1825.

“Altogether it has been a period of much exertion, and of great solicitude and painful feeling, since I wrote to you; and I feel my mind weakened, and my strength needs recruiting by quiet and rest. I should go to York this examination at the end of June; but I am not equal to it, I think, without feeling the ill effects next half-year. Several young men of great promise are leaving; and four into situations of unusual elevation for men so young. * * * I should like to be present at their parting, and to assist in giving their minds a permanent bias; but this will be well done by others, and I shrink from the exertion and excitement of the various interesting occupations in which I shall be engaged if I go.

“As to Devon, I think it is out of the question; partly for the same reason, and partly because our plans are changed by the death of our beloved niece, the daughter of Mrs. Fisher. Poor Mrs. F. has been confined to her room, I suppose 15 or 16 years, and to her bed much of the time (her lower limbs being useless to her); and Anna, a very interesting girl of about eighteen, has been taken away, after an illness of about three months, during the whole (or greater part) of which they never saw each other, though the daughter was ill in the

room above her mother, and died there. I am happy in believing that she receives the stroke as a Christian; bowing under it, yet not broken down, and certainly unmurmuring.*

"The Infirmary affairs here have, with the Institution, caused me too much exertion, (and the former too much vexation) this half-year; but both seem now to be in a state of quiet operation. If you see any Bristol Paper, by any chance, you may have seen my name in the Infirmary proceeding, into which I unwisely entered a little, and got involved a great deal.† * * * In the 'Monthly Repository' of the last three months [vol. XX. pp. 103, 174, 230], you will have seen my thoughts about the East Indian prospects for Unitarianism, in the 'Occasional Notices of American publications.' We have been making some efforts for the cause, and have raised for the chapel and Mr. Adam, with the aid of the Fellowship Fund, about £70, and upwards of £25 annually.

The exhaustion, of which this letter bears signs, continually increased. It was hoped that a journey in

* Mrs. Fisher (Dr. C.'s sister-in-law) was released Sept. 14th, 1839, from a scene, which to her was in an especial manner one of trial and suffering, after an illness of nearly thirty years, for most of which time she was confined to her bed. "Altogether secluded from the beautiful scenes of nature, and greatly tried by the 'refiner's fire,' her native imagination" found a resource in poetry and religion. Some of her poems were afterwards edited by Dr. C.:—"A Legend of the Puritans; or the influence of Poetry and Religion on the Female Character, with other Poems, by Susan Fisher. Simpkin and Marshall, &c., 1837. 12mo. pp. 92." The principal Poem is characterised by "intensity and elevation of thought;" and some of the minor pieces, among which, are five sonnets written after the death of this daughter [p. 65], possess, especially to those who knew her history, a singular pathos and beauty. She died a Methodist, which denomination she had joined in early life. Though, from her peculiar circumstances, she was but little known out of her own neighbourhood, there have lived few superior to her in mental power, which maintained its energy for years, when a weaker spirit would have soon been utterly overpowered and crushed.

† His attention to the Institution at this period was, on the whole, advantageous to him, by turning his thoughts into a different channel. One evil, however, attended it: he had to act with men of liberal views, by whom his labours were appreciated, and his opinions received with due regard; and this would of necessity render him less comfortable, when called to act in different circumstances.

the vacation might relieve him ; but he returned with his health but little amended, as will appear from the following communication, addressed to one with whom he had long been in habits of the closest intimacy :—

“ Bristol, July 23rd, 1825.

“ I consider you, my dear and valued friend, as having reason for displeasure, as well as disappointment, in not hearing from me ; nor do I know how to explain fully, even to myself, how it is that I have allowed week after week to pass, without assurances of my sympathy with you and your sisters, in the affecting removal of one who had so long been the object of tender and unwearied care, and whose kind feelings towards myself, manifested in her strongly expressive countenance, I have so often witnessed with interest and pleasure. A few words about myself will give you some insight into the causes of my silence, in which nothing wrong as respects yourself has been concerned, except that tendency to delay, which I fear is growing upon me, arising from lessened spring of mind, and a feeling of occasional depression, which, where it exists, makes the grasshopper a burden. When the intelligence arrived that the scene of weakness was ended (to be followed by that glorious period, when that which is sown in dishonour shall be raised in *glory*, and that which is sown in weakness shall be raised in *power*,)—I was, I believe, at Nottingham, or just returned from it, at Birmingham. * * * Mrs. C. wrote to me informing me of the event, and stated that she had written to you. As I had not your letter, I rested satisfied with that ; knowing that she would entertain and express the same general sentiments with myself, and give them in a form which, in such circumstances, I have often thought more soothing than my own modes of expression. From the time of my return to the present, various circumstances contributed to *to-morrow* ; and, in particular, workmen and strangers, and things thrown to the vacation, but which the vacation is ending without seeing completed. When your last letter came, I was not returned from Chepstow, where I went for a little complete rest and quiet on Tuesday, taking, among others, your letter to answer. The extreme heat of the weather, and inability to get lodgings, brought me back again ; and I never before saw your hand-writing with emotions of self-reproach so strong.

"I have occupied too much time with this statement; but, if it gives you sorrow, it will remove suspicions of unkindness, and other feelings causing something like displeasure, to which I have felt myself entitled. I think I must have told you that I gave up going to York, on account of my feeling unequal to that kind of exertion. The fact is, I have experienced more than usual the effects of fatigue and over-excitement (among other causes of the latter were the circumstances connected with H. S.'s case); and I become more easily wearied and incapacitated for exertion. Nothing supports me more in such feelings than remembering that it is a part of my discipline; and such sentiments as are beautifully expressed at the beginning of the fourth book of 'Wordsworth's Excursion,' which Miss F. perhaps can read to you. Such views I am persuaded are yours also; may they be effectual to support and cheer you in the remainder of life's journey! There is a state where darkness and weariness will be known no more. Tell your sister J., who now so peculiarly sympathizes in your feelings, that I desire to include her in particular, but all of your circle, in the supplication that our Heavenly Father may grant you His gracious consolation and strengthening aid. With our united friendly regards to you all, believe me, my dear Friend,

"Faithfully and affectionately yours,

"LANT CARPENTER."

The extreme heat of the summer, acting on an exhausted frame, brought on dyspepsia, a complaint difficult of cure, which considerably increased that depression of spirits which he always felt, when unable to accomplish that which he believed it his duty to do; and this was attended with great weakness of voice, and loss of strength. Though cast down, however, he was not forsaken. "I know [he says] it will be your desire that this cup may pass away, or that it may be spiritually healthful to myself and my family." One who was tending him with watchful solicitude, writes: "Dr. C. always feels too much for others; in the present case he feels too much for me. I feel convinced

that his mind needs the rest of a long continued period of powerlessness, and that in the end it will be beneficial to him. I do not expect any great degree of recovery at present, and I believe I am willing to wait,—and that I can without painfully anxious feeling wait—the good time of Him who doeth all things well.”

The following beautiful letter to his children, on which he had written, “To be opened and read,—Still expresses the desires of my heart, 15th Jan. 1830,” which, as it was not perused till after his death, has all the affecting interest of a farewell exhortation, was composed at this period, when he saw no issue to the continued indisposition, which was paralyzing his exertions in behalf of a family then too young to provide for themselves:—

“Great George-Street, 21st Aug. 1825.

“Lord’s-Day Morning.

“MY BELOVED CHILDREN,

“The state of my health, with other considerations, renders me apprehensive that evils are impending over us, of a serious and embarrassing nature. As I may not have the power in other ways, I avail myself of this hour of quiet, after committing you and your invaluable mother to the divine protection, to solicit from you a careful and submissive attention to what she and our friends may advise as best to be done. Seek the blessing of God by faithful constant prayer,—and live in His fear and as in His sight, and with a certainty that for every thing we must give an account. And by a close regard to your duties as the disciples of Christ, aim to secure the favour of our Heavenly Father, and His mercy to pardon, and grace to help.

“I hope that adversity will bind you more and more to one another, correcting your self-seeking, and promoting real solicitude to do your duty to one another, and, with filial respect and love, to your mother.

Your hopes and prospects *must* be greatly lowered ; and I entreat you with the affection of a father, conscious of his own great errors, to humble yourselves, with submission and firmness, to whatever changes may be necessary for you. Rely not on your own judgments ; but gratefully and respectfully receive the direction of wisdom and experience.

“ Let nothing ever tempt you from uprightness and duty.

“ To my dear sons I say, in particular, early learn to submit your passions to the restraints of prudence and religion ; and let no inducement of wrong disposition or example, prevail on you to leave the ways of purity and sobriety. The eye of God is ever upon you.

“ Whenever this comes into your hands, regard it as the last advice of a father, who loves you most affectionately, and desires to preserve you from evil.

“ May God, of His great mercy, so conduct your steps, that you may finally be received by our Saviour as his true disciples ! Farewell, my beloved children !

“ Your affectionate Father,

“ LANT CARPENTER.”

As it appeared that a complete change of scene would be the most efficient remedy, he accompanied a valued friend on a visit to her niece in Dublin ; and, though he appeared at first to alter but little, the effect of the new circumstances in which he was placed, aided by the great kindness and interesting society of his host and hostess, became at length more apparent, and he returned home able to bear the weight of duty which immediately devolved upon him ; for, during his absence, the wife of his colleague, the husband of the friend before referred to, and other valuable members of his congregation, had been unexpectedly removed.*

* On this occasion two sermons were preached by the Rev. R. Aspland : “ On the Future State of the Righteous,” and “ On Numbering our Days ;” which were printed at the strong desire of the congregation.

On the principle, which we have throughout adopted, of making him his own biographer, we subjoin some extracts from his letters at this period :—

“ Bristol, 7th Oct., 1825.

“ MY DEAR FRIEND,

“ Though I shall write you but a few hasty lines, I shall, I know, give your kind solicitude some relief, by the power, I am thankful I have, of telling you that I am returned with improved strength, and with much more comfortable feelings.* The last week of my stay in Dublin was more decidedly beneficial to me ; and, though I must expect that a state of health, which has been so long coming on, will be long in leaving me entirely, yet I am not now so much under the power of depressing trains of ideas, and can indulge more of hope. If it please God to restore me to such a measure of health and strength as will enable me to go through the ordinary duties of my necessary engagements, the painful feelings of the past will, I think, act as an effectual warning to me to confine my exertions in a great measure, and as much as possible *exclusively*, to them.

“ I need scarcely tell you how much I have felt the expressions of your affection and friendship : I desired Mrs. C. to tell you how sensibly I felt your offer, when I was actually about to leave home in such painful circumstances. May God reward you for all you have done, and intended, for me !

“ I left Dublin last Monday. The first part of the voyage was very rough ; the second day was comfortable. We did not get in till very late on Tuesday night, and we slept at an inn near the Docks. I found my wife, after her great solicitude and exertions (which the distresses of our friends had greatly increased),—I will not say uninjured by them—but not overwhelmed by them : she has, indeed, been mercifully supported. Some painful events I had not heard of, and was not prepared for ; death had followed death in our congregational connexions ; and among them was one very affecting to me, that of the truly excellent Mrs. Rowe, of which you have probably heard. She died on Monday, after a short illness. Mr. Rowe and his daughters feel it deeply, but as Christians, with Christian hopes and principles to support and comfort them. They are very desirous that no panegyrical account shall appear in any of the public prints ; and I have ventured

* He had been incapacitated from pulpit duty for nine Sundays.

to say that you will be so kind as to copy, and send to your papers, the short notice which I will copy at the end. Mr. R. told me to make his respects to you. Mr. and Mrs. H. B., with whom I abode, manifested the greatest kindness to me, and took incessant care of me. Mr. Bache and his cousin, and my daughters at home, did much—indeed, every thing that could be done, and with great success, to aid Mrs. C. in her arduous undertaking, and on the whole all went on well.

"The dyspeptic symptoms still trouble me, and I cannot get enough sleep in the night, which help to keep up nervous feeling; but I am less overcome by them; so that you will perceive I have gained ground. I consulted Dr. Cheyne, of Dublin, who gave me nearly the same views as my medical friends here, and encouraged expectations of recovery.*

"But I must conclude. Accept Mrs. C.'s and my children's affectionate remembrances, and present the same for us to the ladies. May the best of blessings attend you all!

"Faithfully and affectionately yours,

"LANT CARPENTER."

To the same friend he writes, November 21st:—

* * * "As to myself, I am, thank God, greatly better. Still too easily influenced by outward circumstances, but in some respects better than I have been for years. I have now to restrain my appetite, and find my digestion better, and I feel more pleasure in bodily activity. The painful—very painful—state of mind, in which I was for months, is passing, or rather has passed, away; and, as far as I can judge, my health and strength of body are greatly increased, since I returned from Ireland. I hope, as far as exertion is concerned, I have learnt wisdom by experience; and I willingly hope too that this trial—

* In a previous letter from Dublin [Sept. 27], he says:—"Having heard Dr. Cheyne very highly spoken of, I thought I would go and consult him. He is obviously a man of experience, judgment, and skill. After hearing me attentively, he told me that mine was (I think he said) an every-day case: dyspepsia attended with a great degree of nervousness. He told me that I have nothing the matter with my lungs, and assured me that he did not see reason to doubt but that in time I may regain a good share of health. * * * If I do recover sufficient of my past power of exertion to continue to discharge my duties, I humbly pray that the past may be made a means of holiness and usefulness."

the heaviest I have yet experienced (not, however, respecting myself alone, or it would not have been half so great)—has been sanctified, and will be still more so in its effects, to myself and to my family. God grant that the hope may be realized !”

Towards the end of the year, he was much interested in the case of a poor Irish woman, whom he found in a state of starvation on one of the hills near the city. He exerted himself to procure her relief, and inquired into her history ; and, when she was sufficiently recovered to be sent back to her native country, he gave her a Testament, as he records in the following memorandum :—

“Tuesday, Dec. 27th, 6. A.M.

“I have this morning prepared a copy of the New Testament, and shall select also some tracts, for Peggy Corbett, whom God hath made me the instrument of preserving from loss of life, by want and cold. May it, O God, be for the life of her soul ; and may we meet together in a better world !

“I have written in the N. T. (on the cover) as follows :—‘ This sacred volume (with some other books) is given to Peggy Corbett, by the Rev. Dr. Carpenter, of Bristol, as a memorial of her preservation, Thursday, 15th Dec. 1825.’ On the next page :—‘ Read, or get some one to read, all that shows you what you must do to escape the wrath to come ; how you may serve and please God your Heavenly Father and Preserver ; how you may be like Christ your Lord and Saviour. Read with seriousness, with humble earnest prayer, and with reflection and self-application. Read or hear daily. And faithfully endeavour to work out your own salvation ; doing your duty as in the sight of God, and one day to be judged ; shunning all sin, and, as much as you can, the company of sinners ; and striving to be in heart what God requires, and God will work in you, to aid and bless you. I trust He hath preserved you for good, and that we shall meet again in a better world.’—LANT CARPENTER.”

“On the cover :—‘ Read often, among things which you find do you good, the following passages :’ ”

Here he subjoins a list of those chapters, which he thought would be most instructive to her.

The new year, 1826, was marked by trials, greater even than those by which his spirit had been hitherto sorely chastened. His mind at the commencement of it enjoyed for a time its cheerful, healthful vigour; and the following extract from his private papers, shows that he entered upon it with deep feelings of gratitude to God for past mercies; and with that humble and gentle spirit which becomes a Christian, who knows his need of grace to forgive, as well as of grace to help, and who has learnt of his Saviour to watch and pray lest he enter into temptation. With him the spirit was always willing, sometimes too willing for the weakness of the flesh:—

“Jan. 1st, 1826.

“I awoke this morning about one, with a feeling of great thankfulness that I was entering on a new year, with so many sources of comfort, usefulness, and spiritual improvement.

“Pardon, O my God, the transgressions and neglects of the year. Enable me to improve its discipline, and grant that the present year may witness to greater devotedness of heart to thee; and more persevering, earnest, and yet calm endeavours to acquire more and more of the meekness, humility, and gentleness of my beloved Saviour. Opening the year with peaceful hope (for which I feel deeply thankful, and bless God for the Gospel which speaks peace to the broken and contrite heart), oh, may no day witness any scene to cloud its beamings, and may it find me, as it passes along, more self-governed, more forbearing, more considerate of the rights and feelings of others, more spiritually-minded, and more constant and uniform in walking with God.

“And for my beloved wife and children, for my parents, my brothers and sisters, and my other relations, for my valued friends and benefactors, for the objects of affectionate solicitude, for those to whom I am bound by every tie of duty, and for whom I have, I trust, a

willing disposition to labour as is best (the members of the congregation, and the youth intrusted to me, the children of the schools, and all whom, consistently with other claims, I can benefit by exertions and instructions), for my colleague in the ministry, and for those who aid me as an instructor of youth, for my brethren in labours of love to spread the truth and duties of the Gospel, whether in the Eastern or the Western continent, together with those who are as the rays of the morning in the East, for those whom I have been enabled to aid in adversity or danger, and for those too who view me with hostile feelings (may their hearts be changed, if these are wrong, and may I learn wisdom from the opinions they have entertained of me),—I humbly and earnestly pray, O my Heavenly Father, the Father of Spirits, without whom there is nothing, and who hast the hearts of men and all their goings in Thy disposal, that Thou wouldest give them all blessings, such as my soul desires for them, respectively; and make me more wisely and simply desirous to do them good, as I have opportunity, and with a more single aim to glorify Thee in all things through Christ Jesus.

“My heart has earnest desires for the promotion of Christian truth, the knowledge of the only True God and of Jesus Christ whom He has sent—for the diffusion of knowledge as the means of human improvement and general progress,—for the possession of the full rights of citizens by those classes who are now deprived of them, but especially the Roman Catholics,—for the possession of the rights of men, by those whom our nation still holds in the moral degradation of slavery,—for the improvement of our legislation, but especially of the penal code as it respects the punishment by death, and the welfare of all means to cultivate moral and religious habits among the community at large, and to promote their happiness. In connexion with all these I pray,—Hallowed, O Father, be Thy name, Thy Kingdom come, Thy will be done!”

On the same morning, and in the same spirit, he thus writes to a friend:—

“May the best of blessings rest on you, and all connected with you, my esteemed and dear Friend; and may this be a year of blessedness to you all.

“The year opens on us without any domestic tie broken or suspended; and with clouds removed, and comfort restored. ‘Return to thy

rest, O my soul, for the Lord hath dealt bountifully with thee.' I have myself been far more impressed than I ever used to be with this 116th Psalm. May our offering be 'thanks-living as well as thanks-giving;' the latter we have united in *all* together at the family altar, and in the House of Prayer."

On this day (Jan. 1st., 1826), the Sunday-Schools met for the first time in the new building; and, in the afternoon, he gave them his usual quarterly address. It was a source of high gratification to him to see this desirable object accomplished. The rooms at first seemed larger than was requisite for the number of those taught in them; but this circumstance gave a stimulus to new institutions, which have successively sprung up; and "have afforded facilities, which without them could not have been attained, for the effective maintenance and completion of the school system of the congregation."

As he was conscious that his strength had been overtasked, he resolved as far as possible to confine himself to those objects which had the most immediate claim upon him, and to forego others which, though highly important, did not so imperatively demand his attention. This determination is indicated in a letter to one of the active members of the Institution. After declining to take his usual share in drawing up the Report, he continues:—

"As to the business of the Annual Meeting, I trust you will allow me to feel at liberty also. I must honestly say, that I am afraid of any engagement that may lead on to others, and the extent of which I do not see. Last year, about this period, and for some weeks after, there was much to be done in reference to the Institution, which it seemed right for me to undertake; but which contributed with other things to bring on a state of health which I must not again

unnecessarily risk ; and I perceive, when *forecasting* the subject, that it brings up so many trains of thought which were connected with weariness and embarrassment, that I particularly wish to have no responsibility now."

Notwithstanding his precautions, however, he was visited in February with a return of his complaint in a varied form, apparently occasioned by an accident, which prevented exercise; and he was only able to preach three times during the three ensuing months. The following letter was written during this illness:—

"Bristol, April 9th.

"MY DEAR FRIEND,

"I am gaining ground, though still nearly confined to the house, and entirely *from* the School-Room. I hear a pretty fair proportion of lessons; but it is either in bed or in my study,—for the last two or three days, the latter almost entirely. My present confinement is from a sharp rheumatic attack (I forget whether I wrote to you since), which has thrown me back a good deal; but I am gaining ground again, and I hope to be in the pulpit next Sunday. I have remains of the rheumatism in my shoulders, hands, and chest; which last is inconvenient to me in a recumbent posture, and has disturbed my rest; but altogether I am better, and my digestion, though not strong, is more regular and orderly. Mrs. C. is, on the whole, tolerable; though much sickness, &c., in our family has given her too much to do. * * *

"I could wish the subject of a liturgy had not been moved;* but as it is, I doubt not you, and other friends who object to it, will meet it temperately. If it should be the decided wish of a large proportion of the congregation, would it not be well to do, as I think was done at my uncle's at Stourbridge,—try it for a year? As it was still much objected to, they introduced it only once a day. As far as I recollect, the Address at the beginning of my uncle's liturgy, contains a (to me) very satisfactory view of the arguments in favour of a liturgy. I

*The introduction of a liturgy into the congregation of which his friend was a member, was proposed at this time, but not effected till afterwards.

decidedly prefer it in theory (in *connexion with* a Minister's own prayers); but I do not know any instance in which it has succeeded well in practice, in our old dissenting congregations.

"I shall be glad to hear your opinion of my uncle's arguments when you return the book. You will like the Hymn of Praise p. 92.; the Morning Prayer p. 138.; the Prayer p. 70.; the General Thanksgiving, p. 64.; and, I doubt not, other parts: but, as a whole, it is not unexceptionable."

Towards the end of May, he felt himself sufficiently recovered to preach the first Anniversary Sermon of the British and Foreign Unitarian Association.* He "delivered, from Ephesians IV. 15, 16., a highly appropriate discourse, which was heard with deep attention; it breathed the most exalted spirit of piety and Christian benevolence."† Owing in part to the heat of the weather, his visit to London was injurious to him, and various causes co-operated to impair his feeble strength. Plans which he had made for assistance in the school, did not answer his expectations; he felt increasingly incompetent for the discharge of his duties to his pupils, and to the congregation. Omissions, which he could not avoid, preyed upon his spirits, when he compared them with the standard he had placed for himself in health and vigour; and, under the influence of his depressing illness, he became desponding for the present, and for the future, which now seemed dark before him. For a long time he struggled resolutely against his weakness; but

* Into which, "The Unitarian Fund,"—"The Unitarian Association for Protecting Civil Rights," &c.—"The Unitarian Society for the Promotion of Christian Knowledge and the Practice of Virtue, by the distribution of books," were now merged.

† "Monthly Repository," vol XXI., p. 304. This Sermon was afterwards inserted in the "M. R." for 1829.; New Series, vol III. pp. 255, 315.

it was only increased by the excess of his exertions to disregard it ; and, on the eleventh of June,—(we mark the period, because it was on the sixteenth of the same month that he addressed his people for the last time, in 1839)—he undertook the service, which he was unable to resume for upwards of two years.

When we compare this portion of his life with his residence in Exeter, it must be acknowledged that, for a time at least, he lost in comfort and mental repose, though he was perhaps the means of effecting greater good than at any former period. Others benefitted by his change, more than he did himself. The increased number of his pupils entailed upon him additional labour and responsibility ; and, though composition for the pulpit was not so incessantly necessary, he came to a congregation which required great exertion and strain of mind. At Exeter, we remarked that a considerable ground-work for his plans had been laid by his respected predecessor, who had borne much of the odium which often awaits the innovator during his life, and before the fruit of his labours has time to appear. His colleague too, though himself indisposed through age and natural disposition to institute new plans, gave him his countenance and friendly support. At Bristol he found many most willing to co-operate with him, in every thing which should promote the cause of human improvement ; but others, who, whilst they lamented the decay which was stealing over the Society, and were anxious for its renovation, were at the same time unprepared for the measures which he deemed it right to adopt, and distrusted the expediency of the rapid suc-

cession of those institutions which he deemed salutary, —if not necessary for the vitality of the body. His previous experience gave him views, which it is not surprising that they, who were without it, could not entertain. He was not one to “heal the hurt of the people slightly,” to say “peace when there was no peace;” but at the same time, he had not that sternness of temper which sometimes has given an apparent energy to our Reformers; and was always grieved when he thought he had inflicted pain, even though in the discharge of what he deemed duty. His motives were sometimes misunderstood; and that was called precipitation and love of change, which would have deserved the name, if he had not had abundant materials for his decisions.

At Exeter he found the harvest field ploughed; he sowed the seed, watered it, and awaited the blessing of Heaven: *here* he had also to break up the soil. He never liked to force forward plans for which he thought the time “was not yet;” but in a large congregation there will be a great diversity of opinion; and, whilst the more eager and active zealously carried out the principles he laid down, and only needed his guidance, control, or encouragement, there were others who, with a natural caution, were ready to fence in the old paths, which to them seemed good.

He effected much, and infused new life into the Society. After many days, the bread which he had cast upon the waters returned to him; but, in the meantime, while it was out of sight, the waters were sometimes overcast with clouds, if not ruffled by transient

storms. He worked in faith, and his labour in the Lord was not in vain.

He did not take the same part in political life, to which he afterwards felt that he was called, when those great questions were under discussion which involved so deeply the happiness of his country ; but, as minister of an influential congregation, he was expected to take a more prominent station than he would otherwise have held ; and his scientific and literary attainments, and his talent for public business, gave him more occupation than he could well support, though of a kind which, if not in excess, afforded a healthy variety to his thoughts.

In the invitation which he had received, allusion was made to his merits, as a defender of the great doctrines of Unitarianism ; and he felt bound to come forward as a controversialist, more frequently than his disposition would have prompted him to do. One evil of controversy is, that it leads men to prefer the detection of error in an opponent, to the quiet contemplation and patient acquisition of truth. No root of bitterness sprung up in his mind, however, to trouble him, and he defended his doctrines, not as a partizan, but as one who loved them for the very truth's sake. Like the Jews, returned from Babylon, his weapon was by his side, but his tool was in his hand ; and though he was ready to attack the aggressor, or even to lead the onset on those who were defacing the foundations, he was most earnestly engaged in building the walls of his own Zion ;—gaining deeper and more heart-felt convictions of the moral relations of his doctrines. In a letter to

the "Monthly Repository" (vol. XX., p. 739), December 16, 1825, he says:—

"My opinions have acquired greater stability and precision; and though I have not seen reason to change them materially in (I think) any instance, yet my sentiments have increasingly become what I may be allowed to call evangelical."*

On being questioned in what sense he uses the term, he replies ("M. R.," vol. XXI., p. 155), March 17, 1826:—

"My sentiments have become increasingly *evangelical*, by my feeling more and more the immense importance and value of the Gospel as the glad tidings of salvation, not only by conveying hopes full of immortality, and rescuing from the darkness of the grave, and shedding light on the way of duty, but also as a dispensation of divine love to sinful man, of mercy to pardon, and grace to help in time of need. I review what I wrote on these subjects fourteen or fifteen years ago, with a cheering persuasion that I have little or nothing to unsay; and, as it respects *doctrine*, little even to add: but it is also with a fulness of heart and comprehensiveness of view, which I did not then experience. The same expressions appear to me to mean much more, to have a greater force, a more extensive applicability to the wants and weaknesses of the children of error, sin, and death. I feel more as I think the apostles must have done, when I meditate on the inestimable blessings of the *gracious message*, the *glad tidings*, the *gospel* of peace, and pardon, and everlasting life. And I see more clearly and more fully the wisdom and the mercy of the appointment which set forth Christ Jesus as the Mercy-seat, and caused it to be sprinkled with his own blood. And, partly indeed because I am less likely to be misunderstood, but partly because I perceive more the vast comprehensiveness and importance of the grace of God by Christ, I can, with more unreservedness of expression and of soul, declare that I glory in the cross of Christ.

"My *opinions* on the subject are, I believe, on all points of moment,

* He subsequently wrote in the margin:—"Perhaps *apostolical* is the better mode of expression."

unchanged : but my *sentiments* (in which I include, not only the *doctrines*, but the associated *affections* of gratitude and love, of veneration and submission, of faith and hope, of contrition and consolation, the joyful anticipations those doctrines inspire of blessedness to man in this world and in another, the appreciation of the inestimable value of Gospel blessings, and the desire to promote the extension of that knowledge which is life eternal—these) have, I trust, increasingly risen towards the only just standard, the spirit of the Gospel, and of him in whom we have redemption through his blood, and the doctrines and representations of those who knew him on earth, and witnessed his humiliation and his triumphs, and who felt (not more than we should feel, for we alike share them) what is meant by the ‘fulness of the blessings of the Gospel of Christ.’”

Through this period he was distressed by frequent ill health ; and as St. Paul had a thorn in the flesh, lest he should be exalted above measure by the abundance of his revelations, so it is doubtless wisely ordered by God, that those who most exert themselves to do His will should be occasionally reminded of the truth, that all our strength cometh from above,—a truth which is the *opinion* of all, the *sentiment* (to use the distinction just given) of but few. His strength was made perfect in weakness, and the extracts from his letters which we have laid before the reader, show that he was not only ready to say,

“Content, my Father, with thy will,
And quiet as a child,”

but also desirous to make his afflictions yield the peaceable fruits of righteousness. It may be interesting to remark that his two sermons on “Fear”* were written

* “Sermons,” pp. 353, 365.

after his experience of the injurious effects of that emotion when excessive, as, through the influence of bodily disease, it had in his case been. We shall now follow him through the valley of death-like shade, in which it pleased the great Shepherd of souls for a time to lead him.

CHAPTER VI.

PERIOD FROM HIS FIRST RETIREMENT THROUGH ILLNESS,
TO THE FINAL RELINQUISHMENT OF HIS SCHOOL.

1826—1829.

THE friends of Dr. Carpenter had observed with concern, that he appeared gradually losing vigour both of body and mind. That elasticity of spirit which threw a charm over his deportment, that energy which boldly met and surmounted difficulties, was declining, and a premature old age seemed creeping over him. Happily his sickness was not unto death: it was to reach its prescribed limit, and then, for a time at least, to subside. He had for the previous half-year made efforts far beyond his ability; and very shortly after its close, a considerable accession of determination of blood to the head made it necessary, that he should leave the sphere of his duties, and try the effect of sea air and perfect quiet. After lengthening his vacation, and spending nearly two months at Southerndown (a secluded spot on the coast of Glamorganshire, the property of the late Dr. Estlin, and the scene of his death), he thought he could in some degree renew his attention to his pupils,—his congregation having kindly undertaken to provide supplies for him for six months. He

returned home; but it was soon evident that he could not remain there without great, and perhaps irremediable, injury to himself. He went to Exeter, and spent some time in visiting old and highly valued friends; and afterwards slowly travelled with a much-esteemed former pupil. On the whole improvement might be perceived, but not to such an extent as to justify the hope of his speedy resumption of his accustomed duties.

In a former part of this history [p. 129], we have alluded to services he was able to render to M. De Lys, the son of a noble emigré: this gentleman had now attained celebrity as a physician, in Birmingham, and took a great interest in his early friend. He thought that much benefit would arise from a residence in France; and Mr., now Dr., Blair, whose affectionate intimacy with him, which had originated when they were both distinguishing themselves at the University of Glasgow, had not been chilled by time and absence, nor lessened by material differences in religious opinions, agreed to accompany him. They left Southampton, November 3rd, and, shortly after, arrived at Paris.

Dr. C.'s bodily indisposition, co-operating with the effects of over exertion of his faculties, had produced a feeling of mental debility, which caused a great degree of depression. He felt that he could no longer perform his wonted duties; and the very consciousness of the extent in which he previously laboured, led him to exaggerate, if possible, the evil which his illness would cause to his connexions. Every one well acquainted with religious biography must have observed, that good men of all denominations, especially when weighed

down by weakness, have taken dark views of their spiritual condition; and to these the Christian minister is peculiarly liable. He has, from his office, a greater insight into the requirements of the Gospel than those who are busy in the world; his range of duty is sometimes wider than he seems able to defend; and he feels that, though he may appear to others pure and without offence, he may in reality be a greater transgressor (by continually falling short of his duty, in regard to his thoughts and dispositions), than the ignorant and uninformed, who are breaking the outward law without offence. Whilst humbled by his acute sense of imperfection, he is also perplexed by the commendations of those who, struck by the fervency of his public devotions, impressed with reverence for his office, and moved by his appeals to their consciences, and the high standard of moral excellence which he holds forth,—and seeing much in his conduct which harmonizes with his profession,—exalt him over much, and load him with commendations of which he knows himself to be unworthy. He feels that he cannot make them understand his errors and his secret faults; and, whilst passively hearing their good report, he is in danger of falling a prey to regret for his involuntary hypocrisy, or of being lulled into the fatal slumber of self-esteem. If the mind is awakened in a period of weakness, the Calvinist forgets the virtues of the atoning sacrifice, the Unitarian perceives not the full import of the glorious doctrines, that God is infinitely merciful, and that Jesus has proclaimed forgiveness on repentance; the one doubts whether he is indeed an heir of the promise, the

other hesitates as to the genuineness of his repentance.* It is possible that Dr. C., when in health, suspecting that his conscientiousness was in danger of degenerating into a scrupulosity inconsistent with a full sense of the paternal character of God, diverted his thoughts into a different channel, when he perceived them tending to that fear which perfect love casts out. Now, however, he dwelt too much on his inward state; and, as his powers of judgment were impaired by illness, he condemned himself, not only too sternly, but also incorrectly.

His friends, convinced that this state of feeling would be beneficial neither to his bodily nor his spiritual health, endeavoured to supply him with objects of interest, which should occupy, without overstraining, his mind. He felt a difficulty in Paris, from being very imperfectly acquainted with the language; but he derived pleasure from the various sights which that capital affords, especially those which were significant of national character. His letters, which, by the advice of his medical attendant, were confined to descriptions rather of what he saw than of what he felt, prove him to have been an attentive observer of that which was

* It may not be inappropriate to quote here the following remark of Dr. Johnson's ("Boswell's Life of Johnson," *Æt.* 75):—"You know I never thought confidence with respect to futurity, any part of the character of a brave, a wise, or a good man. Bravery has no place where it can avail nothing; wisdom impresses strongly the consciousness of those faults, of which it is, perhaps, an aggravation; and goodness, always wishing to be better, and imputing every deficiency to criminal negligence, and every fault to voluntary corruption, never dares to suppose the condition of forgiveness fulfilled, nor what is wanting in the crime supplied by penitence. This is the state of the best."

around; and his intelligent friend, who had connections to Victor Cousin, and other literary men of eminence, was able to supply him with topics of interesting and not over-fatiguing discourse.

It was not long after his arrival in Paris, that he was informed of the death of his sister-in-law, Miss Penn, a woman of no ordinary moral and intellectual endowments, who was at last called away from a scene which to her had long been one of trial, owing to protracted bodily suffering, which she patiently endured. After stating the circumstances, he considered it "a blessed release to the dear departed," he continues:—

"Nov. 28, 1826.

It would not have caused any difference in my estimate of her if she had not been favoured with so easy a dismissal. Her prospects feel assured, is a bright one, and it would not have been so in reality if she had not been able to discern it [how forcibly it may be applied to his own case!]; but for the sake of that Christian who has so faithfully and patiently served her, and for her sake, and that of her younger relatives, I think it is a merciful dispensation that she has been called to her rest in a manner so very interesting, that you can all dwell upon it with comfort in the future, as well as with the Christian's hope as to the great end. I trust that Susan * has no painful solicitude about her state, and that the influence of her religious opinions. It is not probable; but, her feelings will have been soothed with the knowledge of her scenes, and her active imagination will carry her forward to the reunion of those who, though so near, have been so long separated. They will be united to be separated no more."

It is interesting to observe in this extract how, even under the influence of his own depressing reflections, he enters into and sympathizes with the sorrows of others. It was, however, desirable that his mind

* Mrs. Fisher, before referred to, vid. p. 282.

should, as much as possible, be directed on subjects of cheerful interest; his anxiety for his various connexions, and his regret at leaving them, retarded for a time the beneficial effects of the change which Paris afforded; and, though interested by the novelty of the scene, he was painfully affected by the knowledge of the profligacy that surrounded him. It was evident to his medical attendants, that a longer residence abroad than his family had anticipated, would be necessary; and an unexpected train of events led to the execution of their wishes.

In the previous year, Colonel, now General, Pitman, whose acquaintance with Dr. Blair had been long and intimate, had returned from the East Indies, where he had completed his time of service. He had intended to spend the winter in Italy; but it was suggested to him by their mutual friend, Dr. De Lys, that he should meet Dr. Carpenter in Paris, and arrange with him and with Dr. Blair, who was about to return to England, what plan it would be best to pursue. The physicians strongly recommended a winter's residence in the South of France; and Colonel P. most kindly gave up his projected tour, to devote himself to one who had no claim upon him of personal friendship, whom he had scarcely even seen before, and who was only known to him by the report of a valued friend. He mentioned his intention of wintering in the South of France, and gave Dr. C., in a manner which hardly admitted of the possibility of refusing, an invitation to accompany him; making, without regard to expense, every arrangement which could add to the comfort of the patient, or pro-

mote his recovery. He generously felt that he should be amply repaid for every sacrifice, if he could add to the happiness, or lengthen the period of usefulness, of one whom he had been taught to value so highly ; and he subsequently declared, that he had never before received so much enjoyment from a tour. Dr. C., at his recommendation, refrained from strengthening the gloomy thoughts which preyed upon him by giving utterance to them ; and his gentle manners, his constant thoughtfulness for others, and his social qualities, which, together with his stores of general information, he continued to possess in a degree of which he was not aware, made him an agreeable companion ; whilst his benevolent friend derived a high satisfaction from the consciousness that he was doing good.

We are aware that every circumstance is providential,—that without God nothing cometh to pass. This, however, is a doctrine which we are in general led to receive from faith in Scripture, and from the conviction of abstract reason, rather than from the *plain* manifestation of the Divine attributes in what passes around us ; and therefore we are wont to term providential, in an especial manner, those events in which we can peculiarly trace the finger of God. Of such a nature was this : it seemed out of the bounds of probability that a Unitarian Minister, and one too chiefly known out of his more immediate circle as a controversialist, should be thus travelling as a guest, receiving the most affectionate care, with an officer of rank in the army, conscientiously attached to his own church, of

whom two years before he had scarcely heard. Yet this, though a marked, is not an uncommon instance of the retributive goodness which here we see "in part." He himself laboured for others, without inquiring what claim they had upon his exertions, without regard to their creed or their previous circumstances; and though he did not always reap where he had sowed, he gathered where he had not planted; and he was continually receiving unlooked-for kindness from those in a different circle of society,—unlike himself in almost everything but goodness of heart.

In company with Colonel Pitman, he travelled with much more comfort than if he had depended on his own resources; and, after a journey accomplished by easy stages, they arrived early in January at Hyères, on the coast of the Mediterranean. His letters give interesting particulars of some of the objects which attracted his attention. After noticing in one of them the mild temperature of the place, he proceeds:—

"Feb. 8th, 1827.

"Hyères was a walled town, and is very closely built with narrow streets. It is not large, but very populous for the size. It lies on the side of one of a schistus range of hills, from which proceed abundant streams of water, which contribute to the great fertility of the plain extending to the sea, about two or three miles from Hyères. Near the town are numerous orange gardens; further on, to the sea, and up the hills, are olive trees and vines. Most of the oranges are now gathered; but when we first came, the trees were still loaded with them in some parts. At the same time we saw the daisy, dog-rose, bengal-rose, violets, and peas in flower, and beans nearly ready to flower. On the shore are some extensive salt-works, consisting of many large square basins, into which the sea-water is admitted to be

evaporated. When near the state of saturation, the salt-water is drawn off into smaller pans, where it crystallizes, forming a bed of salt from $2\frac{1}{2}$ to 3 inches thick: this is collected, and stowed in large heaps which are flanked with boards, and covered with tiles like so many cottages.

"We have been twice at Toulon. The first time we saw the Arsenal, which is a very extensive and fine Establishment, including docks, and vessels of various sizes (some of 120 guns), and in different states of preparation. The most interesting of the interior objects, was a large room containing a great number of highly finished models of different vessels, and of the machinery employed in building, rigging, &c. The dry docks are emptied by pumps worked by hand. The water is prevented from entering the dock by a vessel arranged across, with projections in the prow and stern formed like a wedge, and fitting into grooves on the side of the dock. The vessel is partly filled with water, and thus the sluice is closed; when it is to be opened, the water is pumped out, the vessel rises, and the water enters the dock. The labour of the Arsenal is in great part performed by the *Forçats* (galley-slaves we used to term them), of whom there are about six thousand.

"I have gone on writing of these things, as if I were here in far different circumstances. I must continue by giving you some notice of the way in which our time passes. We rise about seven. Different things (and commonly something connected with medical treatment) occupy till about nine, or later. We then most usually walk till breakfast, which we begin between ten and half-past ten. Reading, examining M. Michael's [Colonel Pitman's travelling companion] translation, &c., occupy till the time we walk, which is variable. We are usually out two or three hours; and then do a little business. If we walked early, we sometimes go out again to see M. Gilbert, a very able and worthy man, the friend of Colonel Pitman, or to walk in the garden where he lives. We generally have from him the '*Constitutionnel*,' the chief journal of the liberals; and of late we have seen again Galignani's newspaper, which is an English paper published at Paris, and made up in great part of extracts from the English papers. In these we employ about an hour, partly before and partly after dinner. We dine at six. Between dinner and bed-time (eleven o'clock) I do little except playing at chess, and trying (I speak for myself) to keep awake by any little employment, while my friend plays

with M. Ml., the kind-hearted and sensible young man of whom you have heard. * * * What you know of the kind friend I am with, will make you satisfied that every thing is done that can be done for my good; and if you knew in detail all that he has done, you would see still more reason for the conviction."

In the quiet retirement of Hyères he passed rather more than two months; his bodily health gradually improving, and his mind regaining its power more than he was himself aware of. In the month of March they slowly returned to Paris, visiting the principal places of interest on their route. Nismes especially attracted Dr. Carpenter's attention, from its magnificent amphitheatre and other ancient remains. His letters show the attention that he paid to the scene before him, and he frequently used in subsequent times to relate particulars of this journey. After remaining a few weeks at Paris, without any material improvement, it seemed to his medical friends in England that his recovery might be promoted by his relinquishment of the pastoral office, which, as he was unable to discharge its duties, was frequently a cause of anxious reflection; though the congregation had generously declined his offer to defray the expense of supplying the pulpit, preferring, as his people at Exeter had before done, to raise the necessary sum among themselves. He accordingly sent in his resignation, dated, Paris, May 6th; when the following address was transmitted to him, which was unanimously approved of by an unusually full assembly of the congregation, (after it had been ascertained that it was the decided wish of his family that his withdrawal should be accepted):—

"Lewin's Mead, Bristol, Sunday, 27th May, 1827.

"REVEREND AND DEAR SIR,

"It is with feelings of deep concern, that the Members of the Religious Society assembling in Lewin's Mead have received the announcement of your desire, to retire from the pastoral charge of the congregation.

"Disappointed in the anxious hope that a temporary relaxation from your accustomed avocations would have restored you to health, and enabled you by the present period to resume your important duties, it is a severe addition to our regret, that we are now called upon to relinquish altogether the privilege of your valuable services.

"In complying with the painful request that we would accept your resignation, we must distinctly state, that we are influenced by no consideration of any 'inconvenience' to which the Society might be subjected by your continued absence; but solely by the belief that such a measure will be conducive to the speedier re-establishment of your health, and your more effectual restoration to usefulness and enjoyment.

"But, Sir, we cannot suffer the connexion which has subsisted between yourself and our Society to terminate, without the expression of our high estimation of the invaluable benefits we have derived from your labours among us.

"When we remember your services in the Pulpit, and your exertions by the Press;—your important efforts in communicating instruction to the younger members of the congregation;—your benevolent plans for educating the poor;—your various and efficient methods for disseminating what we believe to be genuine Christianity;—your prayers in the chamber of sickness and of death;—your consolations to the bereaved mourner;—your counsel in difficulties;—your unwearied solicitude for the temporal and eternal interests of your flock—we feel you are entitled to our admiration, respect, and love. And, when we further reflect that the zealous discharge of your numerous duties may have contributed to the present impaired state of your health, we cannot but be sensible that you have a peculiar claim to our affectionate and grateful sympathy.

"We commend you, Sir, to the blessing of Almighty God. If, in the inscrutable purposes of His providence, He should see fit to visit you with lengthened indisposition and continued inability, we would submissively recall to our minds that '*whom the Lord loveth He chasteneth*;' but should our anxious desires be gratified, and the blessing of renewed health be imparted to you, we earnestly pray that a sphere of useful

exertion may still be open to you, and that your virtues and your talents may again be engaged in forming and exemplifying the Christian character.

“With sentiments of respect, affection and gratitude,

“Reverend and Dear Sir,

“We are,

“Your sincere and faithful friends,

“On the behalf of, and at the special request of, the General Meeting of the Congregation,

“RICHARD BRIGHT, Chairman.”

Dr. Carpenter wished his resignation to date from the preceding Christmas: to this, however, the congregation would not consent, and unanimously determined that it should date as on the ensuing Midsummer.

This address was signed by the respected Chairman, according to the practice of the Society, though many were eager to testify the warmth of their feelings, which it so truly embodied. When this circumstance was mentioned to a Clergyman of the Establishment, who had perused the letter, he replied:—“And if others could have signed it, there would have been as many who would have wished to do so out of Dr. Carpenter’s congregation, as in it.” To Dr. C. himself this manifestation of affectionate and grateful regard, which showed him that he had not laboured to no purpose nor spent his strength for nought, was peculiarly interesting and salutary, and greatly aided the beneficial effect of the step he had taken. He addressed to the Chairman a brief reply, expressive of his earnest wishes for the welfare of the congregation, both as a religious society and as individuals; and stating that “it would be the

truest satisfaction if he were deserving of the sentiments which the letter to him conveyed."

His spirits gradually revived; and he interested himself in social intercourse, in the state of literature and science, and in the political circumstances of the country. Paris was then much excited by the commencement of those despotic acts, which subsequently led to the Revolution of 1830; and he gained from some enlightened individuals, to whom he had been introduced, much valuable information respecting the condition of France, and the prospects of its government. His mind seemed to be regaining its wonted tone, and he began to consider how he might best employ its powers; but, as it was still in many respects undesirable that he should be tried by the excitement, which an immediate return home could not but cause, it was arranged that he should reside for some time in the Isle of Wight, where he was met by part of his family, who spent several happy weeks with him, marking his progressive improvement, and hoping for his complete restoration.

Having heard that various reports had gained currency, of his secession from his early faith, and fearing lest his resignation of his ministerial office should be attributed to wrong causes, and should countenance the idea, he addressed the following note to the Editor of the "Monthly Repository" (N. S., Vol. I., p. 580):—

"Isle of Wight, July 17, 1827.

"SIR,

"Having observed, on my return from the Continent, a paragraph in the English Papers, intimating that I had seceded from the

Unitarian faith, I think it well to state that my belief remains unchanged, that Unitarianism is the Doctrine of the Gospel.

"L. CARPENTER."

He went to the Island, as he believed, a stranger; but he was received as one who had been long known and beloved, by the harmonious and intelligent congregation at Newport, of which he never spoke without affection and interest. "The Island, [he says, in a letter to a very intimate friend,] will ever be dear to me. It was on a visit to Mrs. F. and her family at Ryde, that the light first shone upon me: but the dawn had been approaching longer than I was aware of. Nevertheless, I consider Friday, the 21st, I think, of September, at the time of the rising sun, as more than my birth-day." He writes to another whom he had long known and valued:—"I cannot forget the solicitude of your Christian friendship when I was with you in August, —26, nor the kindness I experienced from you all, in those days of bewildering darkness and deadness of soul. In great mercy have I been afflicted, and in great mercy have I been restored to a measure of intellectual strength and clearness which, when with you, I believed gone for ever, and to a state of spiritual light and comfort of infinitely greater value to me: both, however, were connected in their physical causes, and the first preceded the second."

We have seen no adequate reason for withholding these particulars: faithfulness in narration required them, and they in no way tend to lessen our estimation of his character. Suffering, we know, is necessary for human

perfection ; and the Scriptures are constantly leading us to the reflection, that the most exalted may appear "smitten of God and afflicted." Whilst aware that he had been unduly depressed, he was not blind to the wisdom of that Father who "chasteneth every son whom He receiveth." "When we meet, [he writes to a friend,] "many little things will unfold themselves which will show you how, whilst I was in the wilderness, I was guided by the pillar of cloud,—or rather, in the cloud." After his recovery, we have reason to believe, he estimated himself much as he had done before ; at least, his external conduct seemed but little altered : but the discipline through which he had passed enhanced his sense of daily mercies, and quickened his love of God into increased fervour.

The cessation was highly important in a physical and intellectual, as well as in a moral point of view. Hitherto he had allowed himself no repose—not even in the sick chamber, as he heard his pupils their lessons, transacted business, and wrote letters, when confined to his bed ; and there seemed no means of persuading him effectually to avoid that continuous toil, which was bringing on premature decay. In this long illness, however, he was not only weak, but he felt himself to be so ; and though this season of rest was at the time painful, it cannot be doubted that it contributed greatly to lengthen the term of his active service.

His intellectual powers were greatly invigorated and refreshed. Quiet and retirement have been generally found in the highest degree beneficial to those whose minds have been constantly on the stretch ; he was

deriving a number of ideas which he could not at the time fully enjoy, but which were pleasing in the retrospect; and the complete alteration in his mode of life, his residence in a foreign land, and his intercourse with strangers so dissimilar in mental habits from himself, contributed at once to enliven and enlarge his mind. "I am now, [he writes,] after the long suspension caused by over-exertion and excitement, restored to a greater degree of intellectual vigour than I have experienced for many years. I think, too, that this suspension, with the change of scene and circumstance, has operated to release me from too fettered trains of thought; and that I am now more able, than at any past period, to take sound and comprehensive views of those subjects in which I have always felt so earnest an interest."

We have mentioned the Isle of Wight as the scene of his recovery: he had been induced to give instruction to some young friends, which led him to feel that his powers were returning, and that he had the means of usefulness and comfort; and he accompanied his kind hosts, who had been visiting the Island, to their own residence, where his strength was confirmed by a fortnight of quiet, relieved with gentle occupation. He felt his heart lighter than it had ever been, and his only difficulty was to control the joy which the comparative restoration of his health and spirits afforded him. At length, however, after an absence of fifteen months, his family had the unspeakable happiness of welcoming him to his own home again: and he and they experienced a foretaste of that blessedness, for which in devout

humility we look, when all those bonds of union, which nature forms, and religion sanctifies, and which therefore God approves, will be renewed, no more to be dissolved.

As was to be expected, the revival of power was accompanied with an almost restless anxiety to use it; and his friends rejoiced with trembling, for there seemed reason to fear that his ardent and benevolent mind, long debarred from the pleasure of active exertion, might again overtax its strength. The Dissenters at that period looked forward with great hope to the new London University (now University College), as an engine for promoting the cause of liberal education in England. One of his old fellow-students, Dr. Davis, was appointed to a Professorship in the Medical Department; and Dr. C. was anxious to procure the chair of English Literature for his affectionate friend, Mr. Blair, who had attended him in the hours of sorrow, and for whose powers of mind and literary attainments he entertained a very high respect. To further his object, he circulated a lithographed letter addressed to Professor Davis, in which he gives a warm-hearted and interesting delineation of Mr. B.'s character. He also assisted in procuring for him the degree of Doctor of Laws, from the University of Glasgow, which was granted "promptly, unanimously and cordially." "The memory of his distinguished eminence as a student, [writes Professor Mylne to Dr. C.] and of the academical honours which he reaped among us, has been handed down to the successors of those, who were the applauding witnesses of his talents and his success, and by whom he was regarded with esteem and affection. There are few of my colleagues

who do not know how well he is entitled to the distinction you ask for him, however far they may have been removed from the opportunity of enjoying a personal acquaintance with him."

As many of the supporters of the new University were also interested in Manchester College, York, and as he thought it desirable that students for the ministry should have greater opportunities of becoming acquainted with the spirit of the age than the seclusion of a county town afforded, he, in common with some others, deemed it worthy of consideration, whether the institution could with advantage be removed to London, and the learned and eminent Classical Tutor obtain a Professor's chair. This project was for a time abandoned; when it was again revived, however, on the resignation of the Principal, Dr. Carpenter coincided in the propriety of removing the College to Manchester in preference.

The idea crossed his mind that he might himself undertake the departments of Logic and Mental and Moral Philosophy, but he deemed it inadvisable to make an application. When soliciting the advice of Mr. Corrie, he says:—

"They are subjects to which I should like to devote my time; and the engagement would be less oppressive than the constant fatigue and responsibility of a school. The articles in 'Rees' were prepared on too short notice, and they never at all satisfied me. What there is in 'Systematic Education' and the 'Principles of Education' is more to my mind: and one advantage of this long suspension has been, to release my mind from modes of thinking in which I felt myself trammelled; and I seem able to think freely and usefully, with much independence of mind."

The valuable assistance of the Rev. James Martineau,

who had been an esteemed pupil of Dr. Carpenter's, and who fortunately at this juncture had just left York College, allowed him the power of entering gradually on his wonted labours, feeling secure that his school would receive efficient attention from his able coadjutor; and he spent a short time at a village near Bristol, coming in for a few hours every day. He resumed the share which he had been accustomed to take in the management of the Institution, and which, we have before remarked, was in general beneficial to him; and his mind could not but feel deeply interested in the progress of public affairs.

From the Wellington Administration the Dissenters antecedently expected little; but they were gratified by the Repeal of the Test and Corporation Acts,—a measure for which they had long looked in vain; and this not only filled Dr. C.'s mind with satisfaction on its own account, but because it seemed the harbinger of justice to his Roman Catholic brethren, for whom, as enduring greater tyranny, he felt more if possible than for his fellow-Dissenters. The following letter was addressed to the Rev. G. Oliver, to whom we have before alluded, [p. 202,] as the learned and highly-respected Catholic clergyman in Exeter:—

“Bristol, 18th May, 1828.

“MY DEAR SIR,

I cannot lose the opportunity I now have, of telling you that I have felt assured of your cordial interest in the unlooked-for success of our great common cause, in the restoration of the rights of the Protestant Dissenters; that my only fear was, lest *our* success should interfere with what I deem (as you know I regarded it in past times) the vastly

more important object, the restoration of those of our Catholic brethren; and that it is a source of delight which I cannot express, to perceive that not only this evil has not attended our good, but has even, by the noble principles which have been nobly expressed and supported, contributed to its accomplishment. If one may venture to judge by the statements of Friday's '*Times*,' there is a reasonable prospect that the great and good work will be carried into effect earlier than our hopes. If still we are disappointed, yet if your Irish brethren will be firm, calm, united, and patient, it cannot be for long.

"God brings good out of evil; and dark human prospects often only obscure the dawn, which advances, while we do not discern it, towards the perfect day. The death of Perceval seemed likely to aid the object so important to the rights of millions, and the welfare of their countrymen: but the time was not come. The restoration of Wellington and Peel seemed the blasting of our hopes; but it appears likely to be the means of effecting speedily, what, even under Lord Lansdowne, could only have been of slow progress; and we may rejoice together ere long.

"When you see your noble friend Lord Clifford, if it be not too great a liberty from me, please to offer him my respectful congratulations on the prospect; and tell him that the letter that I had the honour of receiving from him about thirteen or fourteen years ago, has not been lost sight of, but has contributed (I am sure it would not displease him to know this use of it) to awaken and strengthen the earnest interest in Catholic Emancipation, which all my young people around me (children and pupils) manifest. The same good use I have made of *your* letters at different times.

"I feel assured you will receive kindly my assurances of regard as a Christian Brother, and believe me, my dear Sir, with much esteem,

"Very sincerely yours,

"LANT CARPENTER."

In the following year the anticipations contained in this letter were accomplished; and, to the surprise and terror of many of their former partisans, Ministers brought forward and carried Catholic Emancipation. Bristol had been designated "the nursery and hotbed of English fanaticism," and a great meeting of the opponents of the measure was held in Queen-Square, the

scene of the subsequent riots. The feeling that local discontent could not now impede the settlement of the question, led him to listen with greater acquiescence to the suggestions of his friends, that he should not over-exert himself by coming forward at the meeting, as he had previously done at Exeter [p. 193.] : but he actively co-operated in the measures adopted to disabuse the public mind.

The following handbill, which he issued at the time, may not be unworthy of preservation, as it exemplifies a remark, previously made, that he could write not only clearly, but with an energetic terseness, when the occasion demanded it; and because it is characteristic of the high moral and religious views with which he regarded political questions:—

“TO PROTESTANT DISSENTERS.

“The great work of Liberal justice has lately been accomplished for *you*: CAN any of *you* try to prevent it for your Christian Brethren? The attempt MUST BE IMPOTENT; but for *you*, at least, it is *disgraceful*.

“Those in Parliament who did *you* justice, look to *you* with confiding expectation, that in *this day of your trial* *you* will not desert the cause of Religious liberty. Do not prove that they have done *you* too much honour.

“The *Catholics* petitioned that *your* rights might be restored, whatever became of *their own*. In public and in private, priests and laymen, they have congratulated us, fellow-Dissenters, on our success. Can any of us strive to interfere with *their* relief from restrictions and burdens *vastly more oppressive than ours were?*

“The Government of our country have declared that the time is now come, that *all Political Disqualifications for Religious Opinions must cease*. The King sanctions this; and the Parliament will soon carry it into effect. Why interfere with the work of Wisdom and Justice?

“The LORD OF ALL said, ‘Do to others as you would have others do to you.’ *Obey him to day.*

"If Intolerance *HERE* triumph, share not in her fruitless aims.
What concord have *you* with them? Partake not in her terrors.

"Fellow-Dissenters! Be Just; and Fear nothing.

"Bristol, February 12, 1829.

The requisition for the Anti-Catholic Meeting was signed by one Independent Minister, the Rev. W. Thorpe, a gentleman of considerable popular talent, and of great influence in his own Connexion; to him Dr. C. addressed a letter inserted in the "*Bristol Mercury*," of which Lord Holland said to a mutual friend,—"*It is well calculated to make an impression on all honest Dissenters, and I hope it may be copied into the other Provincial Papers.*" It concludes thus:—

"No terrors should prevent the exercise of the Law of Equity. Obedience to *this*, in the concerns of nations as of individuals, God, in His gracious Providence, will make to prosper. It is His own law: and no law of man should interfere with it; none can without evil.

* * * * *

"I address you, Sir, with earnestness; but it is the earnestness of long-trying, and deep, and growing conviction. I think of you, not as an individual, but as one who influences many. I believe your influence is at least as submissively received by many, as that power which the Catholic priest has over his community. It is not too late to stop, if it be to retrieve, your erroneous and baneful use of it. I warn you to remember, that you also, as well as myself, are a Briton, and

"A PROTESTANT DISSENTER.

"Feb. 14th, 1829.

A petition, briefly and moderately worded, was sent up from the Lewin's Mead Congregation; and almost all of Dr. C.'s hearers shared in his sentiments on this occasion, if not in his fervour. The following letter, to Mr. Oliver, shows the emotions which he felt on the passing of this measure:

"Bristol, 23rd April, 1829, 6 $\frac{1}{4}$ A. M.

"MY DEAR SIR,

"Last Sunday I had the high satisfaction of connecting with the Christian's joy on the Resurrection of our Lord, the delightful thought, (in which the congregation I was addressing partook,) that millions of our fellow-subjects, united by the bonds of faith in Christ, were now participating in our common rights as men and citizens. And I doubt not that the supplications had a response from hundreds among us,—that since, through the Divine blessing, the great work of wisdom, justice, and benevolence had received the sanction of a human legislature and an earthly sovereign, it might be blessed by the King of Kings to the extension of the bonds of love; that these might be drawn still closer by it; and that the interests of truth and righteousness, liberty and peace, might be effectually promoted by it.

"One of your noble and steady friends was at my house yesterday; and I availed myself of the circumstance to obtain a conveyance for a few lines of congratulation to you, my dear Sir. You recollect my hopes of May last—they have not been without some clouds, but they have never been lost,—that the time was *near*. That time is *come*: and I trust the Catholics on both sides the channel, uniting in the fine sentiments of Sheil, at the late Dublin meeting, will do their best to remove the lurking prejudices of their Protestant brethren, and teach them that they have with them one heart and one soul,—if they have not, on *some* points, (for, on the most essential, Butler has surely shown us they have,) one faith.

"Accept, my dear Sir, personally, the sentiments of my cordial respect and regard, in connection with my heartfelt congratulations. We have seen the darkness of intolerance, and have had united affection, with common views, in it; I think this will not be lessened while we exert ourselves, with the spirit of love, to aid the progress of what we respectively deem truth.

"Believe me, Dear and Reverend Sir,

"Your Friend and Brother in Christ,

"LANT CARPENTER.

"Mr. Edgeworth, your respected and esteemed brother here, gave us the pleasure of his company yesterday at dinner. Mrs. Carpenter, I know, desires to offer you her respects and congratulations. My children and pupils have all united in the earnestness of our sentiments on the subject. But *ours* have the deep growth of a quarter of a cen-

tury, upon much older principles—over which political expediency has no power ; and our feelings are fixed *very* deep. Excuse my haste."

The mention of his public religious services in this letter leads us to retrace our steps. Dr. C.'s resignation was received in May, and in November he was again among his friends, though he refrained from entering the pulpit. He was desirous to see a successor appointed, who could meet the various wants of the congregation, and who would not be disturbed by his own labours, continued in a private sphere, to promote the spiritual welfare of his former flock. His friends were desirous to know, whether he would resume his office ; prudence, however, dictated an answer in the negative ; and he interested himself much in the efforts which were made to supply his place. Different circumstances,—among which may be mentioned the unallowed, but cherished hope on the part of some, that, if the pulpit were kept vacant, he might, in time, be induced to fill it,—prevented the congregation from appointing a successor ; and a year passed without any result. In the meanwhile he preached, after more than two years' suspension, the charity sermons at his native place, (June 29, 1828,) and also officiated at Yeovil. This recommencement of his public services revived the hopes of the congregation, that he might again labour among them. The Special Committee, at two different meetings, unanimously passed resolutions to this effect ; and a deputation was appointed to confer with him, before taking further measures. He, for some time, hesitated as to what were the dictates of wisdom ; "the changes [he writes to a friend, July 23rd] to which such a course

all lead are too serious to be hastily taken. I have declined conferring with the deputation till I can see my way sufficiently clear. If it appear desirable to decline it, I shall do so decidedly, that I may not henceforward have any embarrassing renewal of such application; if otherwise, I shall still be much guided by what occurs in consequence of my conferring with them. As soon as anything is decided you shall know; in the mean time, I am sure it will be your hearty desire that my steps may be ordered aright."

It was evident that it would be extremely imprudent in him, even with the most efficient assistance, again to undertake the arduous duties of Pastor and Tutor. His liberal mind was always devising and executing liberal designs, which made the continuance of an ample income peculiarly desirable. The reputation of his school had never stood higher, and it appeared certain that, without any great effort on his part, he could provide by it for his family; whilst, by procuring an efficient assistant, (his coadjutor, Mr. Martineau, had accepted the invitation of the Eustace-street congregation, Dublin, being unwilling to defer his entrance into the ministry,) he could arrange so as to obtain leisure for those investigations which he felt a constant anxiety to pursue. And he view the question as one with regard to usefulness,—it was doubtful whether he were not conferring great a benefit on society, by training up those who would probably occupy influential stations, in principles and habits which would make them blessings to their race, as by the public services of religion.

There were, however, considerations to be taken into

account on the other side. The congregation had evidently suffered materially from its unsettled condition, and no one was so likely to revive it as himself. He could engage with greater propriety and efficacy in those offices which, whether minister or layman, he would not have ceased to perform. The institutions he had nurtured were yielding copious fruit, though they needed his fostering care. New schools had been established, to render the increased accommodation serviceable. Those who had mistrusted his plans, and almost regarded him as an innovator, were now convinced of their utility, and felt the void when his active exertions had been withdrawn. "I have received, [he says,] through another minister, Mr. R.'s expression of earnest desire that I may return, which, indeed, he had before expressed to me; and I incline to the hope that, should I return, the discipline we have both, in various ways, experienced,* will make it easier to bear and forbear."

After anxious deliberation, and consultation with impartial friends, who were no less solicitous for his welfare than for that of the congregation, he resolved to receive the deputation, and acceded to their wishes; Mrs. Carpenter and his daughters undertaking to commence a school for young ladies, to supply in part the deficiency of income, which he was aware would be considerable. When it was known that he had returned a favourable answer, a meeting of the Society was summoned; the

* The only son of Mr. Rowe had died in Mexico, Dec. 17, 1827. [See a very interesting account of him, written by his father, in the *Monthly Repository*, N. S., vol. II., p. 567.]

cordial unanimity which prevailed at it, confirmed him in the feeling that he was doing right in resuming his duties, and he addressed the following letter :—

“TO THE CHRISTIAN SOCIETY ASSEMBLING IN
LEWIN’S MEAD, BRISTOL.

“Great George-street, 24th August, 1828.

“MY CHRISTIAN FRIENDS,

“It was with affectionate and grateful interest that I read the Record, handed to me by your highly-respected Chairman, of the Proceedings of your late General Meeting, including the Report of the Special Committee, (which I regard as virtually expressing the sentiments of the Congregation,) and the Resolutions founded upon it.

“After the best consideration which I can give to the circumstances in which we mutually stand, it appears to me that I am following the course of wisdom and duty, in accepting your invitation to resume my engagements as one of your Pastors; and I now accept it, under the arrangements which I stated in my communication to the Deputation of the Special Committee, read by the Chairman at your late Meeting, viz.: that, health permitting, I should again commence my services among you about the middle of January next, though, perhaps, not with a full engagement in pastoral duties till the following Midsummer.

“It is my earnest prayer, that this decision may prove to contribute to your welfare as a Religious Society, and to your spiritual benefit as individuals; and making it with views, and under influences, which are, I trust, acceptable to the Searcher of Hearts, I cheerfully commit the issue to the Divine blessing.

“I look back on my former period of service among you, with a humbling consciousness of its many failures, neglects, and errors; I indulge the hope, that the experience of that period, as well as the influences of the long-continued affliction with which it has pleased the Father of Spirits to chasten me, will enable me to be more useful, if not more active, in your service. I look forwards with the cheering expectation, that the greater leisure and opportunity for scriptural pursuits and quiet reflection, which the plan before me will allow, will be salutary, not only to myself, but to you also through my more public services among you; and that it will also afford me the power (which it was often a source of great regret to me that I did not possess), of

maintaining that personal intercourse, which contributes so much to render the public services of the Minister profitable and acceptable. And from you I cheerfully rely on experiencing general confidence, candid indulgence, and faithful co-operation, in my duties as a Minister; and friendly aid, where you have the opportunity of promoting my welfare personally; while you perceive that I am, in a great measure, devoting to the service of God among you, the power of exertion which He has mercifully restored. May it be our mutual aim, as Ministers and People, 'that God may in all things be glorified through Christ Jesus.'

"It is the first public opportunity I have had, and I gladly avail myself of it, to express to you the grateful recollection which I cherish, of the encouraging kindness and sympathy which my family experienced, as well as of that considerate friendship which you manifested towards myself, during my absence from them. That my wife was enabled to support her trials, and to discharge her arduous duties, was greatly owing to the friendly countenance of those with whom she had intercourse, and the judicious advice of those on whom she had peculiarly to depend. There are individuals among you, to whom our obligations can never be repaid by ourselves.

"I cannot refuse myself the pleasure of saying, that it will be with peculiar interest and satisfaction that I shall again engage in the duties of the Ministry, among a People whose attachment has been so proved; who have in past times opened to me so many sources of Christian usefulness; whose younger Members have shown so much readiness to receive instruction, and so much willingness to impart it to others; and from whom, more than among comparative strangers, I may reasonably hope for cheering support, counsel, and forbearance, in the wearying, and often depressing, exertions and trials of the pastoral charge.—The greatest comfort and encouragement which, as a Body, you can afford your Ministers, is, your enabling them to perceive, (as you commonly have done,) that the principles of Christian love and righteousness are alive among you, by showing their fruits in harmony, in mutual aid and consideration, in steady punctual attendance on the public services of religion, in participation (unless conscience, or other more immediately pressing duty, prevent,) in the peculiar ordinance of Christianity, in contributing to the wants of the poor and ignorant, in readiness to aid our fellow-Unitarians who have fewer resources than ourselves, and in cheerful co-operation with our other Christian brethren, whenever suitable opportunity presents itself. The greatest encouragement

that the Heads of Families amongst you can give to those whom you engage, with mutual consent, to be your fellow-helpers, is, their maintaining the cause of religion in their own houses, by the serious performance of family-worship and perusal of the Scriptures, and by walking before their households and leading them on, in the fear of the Lord. And the greatest encouragement which, as Individuals, you can give to those who must have your eternal well-being at heart, is, to manifest the influence of the Gospel in your lives and conversation, by serious piety, by charity and uprightness, and by keeping yourselves unspotted from the world ; to enable them to be your spiritual Friends, by a ready disposition to listen to their counsels, and, if needful, to their admonitions ; to cherish that kindly feeling towards them, which will make you more disposed to consider their aims and intentions, than to scan their execution of them ; to lay yourselves out for personal religious improvement from the prayers and other services of the House of Worship ; and to estimate the discourses delivered, less as intellectual or literary compositions, and more in reference to their tendency to make you wise unto salvation, and to lead you on in that path, which shineth more and more unto the perfect day.—In joining you again, I must incur some risk, and make some pecuniary sacrifice : if these should prove greater than I at present anticipate, I shall not regret the step I am now taking, if, by such means as I have stated, you supply the sources of spiritual comfort. ‘Brethren pray for us,’ and be ye ‘helpers of our joy.’

“In reference to the statements of the Special Committee, as to the views and wishes of your present respected Pastor, I think it right to say, that I had been assured of his friendly desires for my return to my past relation to him and the Congregation, before I received the overtures of the Special Committee ; without this, I should not have entertained the views on which I have now acted. Mr. Rowe had offered aid in the pastoral duties similar to that which he undertook to give, when I was first called upon to consider the wishes of the Congregation, that I should become one of its Pastors ; viz., to attend at funerals, and to discharge the more private services of our office. I need scarcely say, that with the arrangements in view, I can no longer throw this extra-service upon him ; but shall be ready to take my share in it, and, when needed, to relieve him as he has done me. In his late mournful bereavement, I have sympathized deeply with him, as you all have ; and I have witnessed in it, as I expected, that profound submission to the Divine will, which he has urged upon others, and

from which, I trust, he will more and more experience the blessedness of pious resignation. We have both been afflicted ;—may our afflictions be sanctified to your welfare as well as to our own. We have the same great purposes in view ; and it is my earnest desire, as I have no doubt it is his also, that in the respective exercise of our duties to you, we may proceed in our pastoral service as ‘fellow-workers with God.’

“ ‘ And now, Brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.’ May we all have wisdom and faithfulness to fulfil the duties of our Christian relation ; so that ye may be ‘our hope, and joy, and crown of rejoicing’ ‘in the presence of the Lord Jesus Christ at his coming.’

“I remain, my beloved Friends and Fellow-worshippers, with affection, gratitude, and respect,

“Your Friend and Servant in Christ,

“LANT CARPENTER.”

As intimated in the letter (which was subsequently lithographized for the use of the congregation), he did not completely enter upon his duties till the following January ; though he occasionally preached in the interim. On the 18th of that month he writes—“After several days of much serious thought and preparation, I have to-day resumed my duties in Lewin’s Mead, with much comfort, though with chastened feeling and expectation. * * * Mr. Rowe, Mr. Bright and other members came to express their friendly satisfaction ; and the simple cordiality of my colleague’s expressions would, I think, have given you satisfaction.” He preached on this occasion from Philippians, I. 9—11 ;* a passage which he wished “to make the guide of” his “remaining service.” The discourse conveys a faithful

* It may be remembered that he selected the same passage on a previous occasion, Dec. 1st, 1822 [p. 265]. Though there is a similarity in the manner of treating the subject, the two discourses are quite independent.

and interesting picture of his state of mind at the time, but our limits confine us to one or two brief extracts. He mentions, in connexion, the different institutions supported by the congregation. "It has often [he says] refreshed my mind to dwell thus in detail on what is done among you and by you;" and he alludes more than once to the fact, that the spirit in which they had been conducted during his absence, much influenced him in deciding to resume his office. He warmly commends them to the support of the Society; "some alone can aid all, but all can aid some," by sympathy, by personal exertion, and by pecuniary contribution; and he shows that, though the congregation, by death and other causes, may lose many of its wealthy members, yet so long as it in this manner maintains a Christian profession, with zeal and consistency, "will its weight and influence, if it do not answer the eager desires of worldly expectation, be sufficient for the solid satisfaction of those who deem Christian usefulness, and the faithful pursuit of the great ends of life, the most valuable (and they are the most permanent) sources of estimation and respectability."

He proceeds to dwell more at large on the views he expresses in his letter, of the various modes in which each member of a Christian Society may be a fellow-worker with the minister, and continues:—

"I hope that no circumstances will prevent my fully entering upon, and taking a due share with my respected colleague in those more private services of the Christian pastor, which aid the influence of his public labours, and which contribute in so many ways to make the minister of religion a friend for time and for eternity. They cannot be defined, nor can they be described without much detail; but if you

will bring into one view all the different ways in which one sinful, erring, dying, accountable creature can aid another, within his sphere of influence, in the great concerns of the soul, you will then perceive the extent, and importance, and difficulty of the service to which the Christian pastor is called, in which he must labour as Providence gives him ability and opportunity ; in which the wise and good will aid and encourage him, while he pursues his course with that discretion and affection which will obtain for him the confidence of the understanding and of the heart ; and in which, however unable to reach the standard of past time, which the looser connexion between minister and people now renders almost unattainable, or even that which he might reasonably hold up for his own exertions, he will do good, in proportion as he labours with the faithfulness of responsibility, and with the knowledge and discernment of heavenly wisdom."

After claiming candid allowance for ministers, as men of like passions with their flocks, and showing the justice of not too rashly condemning, where the means of decision are not within reach, he adds :—

"I may here observe more generally, that one excellent way to be able to *speak* favourably of others, is to accustom ourselves to *think* favourably of them, where truth and justice *do not require* the contrary ; and, while we dwell more on our own sins, and less on our own virtues, to dwell more on others' virtues and less on their sins.

"There is no part of our pastoral duty on which all feel more competent to judge, and commonly are more ready to express the judgment, than the services of the pulpit. Often little is known of the more private exercise of the head and heart for the benefit of his flock, which the Christian pastor may well rest upon with comfort, in proportion as he can perform it seasonably and wisely ; few can tell the difficulties which attend the due performance, even of the more public duties of the minister, in an age of enlightenment and of profession, yet not perhaps (among professors) so marked as some have been by the quiet, unobtrusive, yet effectual, growth of the deep-rooted sense of God and eternity ; in an age when the world presents so many attractions even to the wise and good, and they, as well as the dissipated and gay, have to be called to the reflection of the heart, if not like them to be roused to the care of the soul ; and

among a class of Christians, who cannot rest satisfied with a constant repetition of the same round of *doctrine*; who are not, perhaps, taken generally, enough accustomed to appreciate things spiritual, and what concerns the welfare of the soul, so much with the spirit and understanding, as with the understanding alone; and whose intellectual refinement and cultivated taste cannot so well relish the bread of life, unless it is presented with the manifestation of intelligence and cultivation; and few, but the experienced, can judge of the varied wants of a congregation, or appreciate the frequent influence even of simple impressions, or perceive how parts, in which they feel no interest, may be operating in the hearts of others, or discern the value of knowledge of which they cannot remember themselves ignorant, or observe the efficacy of principles and practices, which, like the air they breathe, have a constant efficacy, but unobserved, in proportion as this is habitual and itself in a healthful state. Do not, my hearers, think me presumptuous, when I plainly tell you, that you are often inadequate judges of the value or expediency of our services. I entreat you to judge of them by their general influence, rather than by what you perceive in particular cases, the occasions of which may not be obvious, and which could not be explained to the hearers at large, without, perhaps, defeating the very object designed. Scarcely any individual of a congregation, besides those whose duty it is to watch for souls as having to give account, can fully and at all times estimate the wants of the whole."

This discourse, which was too long to be delivered on one occasion, he concluded on the first of February.

In order to prepare his daughters for those new duties by which they were to enable him to devote most of his time to his theological studies and ministerial engagements, it was thought desirable that they should spend a few months in Paris; and he resolved to accompany them. He thus relates an accident, which occurred in his journey to London, where he was to meet them:—

"Bristol, May 19th, 1829.

"We had, on entering Bath, a *very* narrow escape, owing to a coal cart standing in a bend of the road on a declivity; and you will

perceive that there must have been danger, when I tell you that the splinter bar was first broken, then the pole, that all the horses were down, and the coach drawn across the road. The danger did not appear to me so great at the time (my thoughts being occupied with the course to be pursued,) as I perceived it was by considering the matter afterwards; but in all cases we must consider, in order to be thankful. Situated as I was, if the coach had upset, my life could not I think have been saved."

It afforded him great pleasure to renew his acquaintance with his kind friends in Paris; and he strongly felt the contrast with the circumstances in which he had visited that city only two years before. His feelings on leaving France for the last time are thus expressed, in a letter to his daughters:—

"Bristol, May 14th, 1829.

"I hope, beloved children, that you received my letter written on Sunday from Boulogne. * * * Will you credit me when I say, that though I was returning to England,—my home, and those so dear to me, I lost sight of the fine coast with emotions almost of sorrow. I feel greatly attached to Paris, and to friends whom I have there, and I thought it was probably the last time that I should ever visit it; and I felt too, that it was the temporary home of my dear girls, and that one of them I should not (not improbably) see again for several months after the other returned to us. I have reason for attachment and for grateful emotion in connexion with Paris; and I have found my visit not only interesting, but in different ways cheering and refreshing to me. I think it well worth the expense, in its not only having given me the comfort of seeing you settled to my wish, but in knowing where you are, whom you are among, and how you will be succoured should succour be needed. I hope you will write fully and freely to us. I can now explain whatever may require explanation; and what you do, what you see, and what you hear, cannot but be very interesting to us.

"I shall probably write next to you separately, but at present I think of you most as together,—cherishing sisterly affection and confiding friendship; and I am glad to have you, after your lines have been so much separated, so much brought together again. It will, I

trust,—it will, if you do what you can to make it so,—be a good preparation for duty and exertion in common.

“Shall I take up my journal from the place I left it on Sunday?—but I must presume on your permission, since you cannot give it; but you may leave my narrative till you have leisure to spell it out. [It was written in shorthand.] We set sail, or rather worked our paddles about half-past two, and had a fine calm voyage, with scarcely any one on board sick. We reached Dover about six. For a long time the French coast was all my object; and a beautiful day it was, unclouded, and though with a brisk wind not enough to oblige me to put on my cloak. The sea was just enough moved to have its surface darkened; while the gradually fading shores looked bright with the reflection of the sun. I was interested in observing how the column of Napoleon lessened as we proceeded, and was at last lost sight of; and then we came in full sight of the coast of Dover, and by degrees of the castle crowning its summit. The view was far more majestic than I had anticipated, and the calm of Sunday was but little interrupted by the passengers, of whom there were not many, and most of whom seemed disposed to be silent.”*

In the autumn of 1829, he was able to devote himself more completely to the ministerial duties that he had resumed; but we may here pause to review a period which is certainly not the least important in his history. We have observed that his days of darkness were followed by a feeling of relief and lightness of heart, which those only who have been freed from a heavy load can experience; but his bodily health was not fully restored. His languor was for a time succeeded

* His observations on the prospects of Unitarianism in Paris, he communicated to the “Monthly Repository,” (N. S. III. p. 666.) and they were read with much interest. In the next number of this periodical is an article, “On the religious instruction of the younger members of a Christian Society,” (pp. 673—685.) which was probably contributed by him. It contains a review of “Lectures to young persons, &c., by the late Rev. John Horsey,” and some observations on his character, which corroborate the remarks made in the first part of Chapter II. of this work.

by restlessness; and he was distressed by an almost constant headache. He believed that smoking yielded him a temporary alleviation, but he discontinued the habit as one which was disagreeable to others. He often required blisters at the back of his neck; and in his study, for a long period, wore a flat sponge, saturated with vinegar or Eau-de-Cologne, at the top of his head, to diminish its heat. We note these particulars to show how superior his active will generally rose to bodily infirmities.

The mercy of his Heavenly Father in restoring him even to this limited degree of health and comfort, "of which [he says] no one but myself can appreciate the full extent, and I only in part," he was never weary of acknowledging; his grateful feelings were warm towards those whom Providence had employed as instruments in his recovery; and the greatness of his affliction led him to look with a calmer eye, on those less distressing sorrows of which all are partakers. Speaking of the illness of one of his family, whose health was important for the accomplishment of his proposed plans, he adds:—"She bears it patiently and submissively; and we all know whose will it is; but it makes our future less clear. It is not, however, blessed be God, such darkness as hung over my path, and through me, over the path of all mine, this time last year. I was then a wanderer (but guided by love and friendship) from my family, instead of now seeing nothing but love and kindness around me."

During his hours of greatest distress, he had never murmured against Providence, nor doubted the infinite

goodness of God ; he only feared that he was incapable of feeling that true repentance which is necessary for the remission of those sins, from which none are free ; he did not believe that any other view of the Divine dealings would have afforded him greater comfort, or that his gloom was caused by his religious opinions. When, therefore, his intellect resumed its pristine vigour, he saw no reason, from the painful experience through which he had passed, to alter his sentiments. These are indicated in the following letter to one of his daughters :—

“Bristol, 6th Nov., 1828.

“MY BELOVED CHILD,

“I have no doubt that I should write more frequently to you, if your dear mother did not so fully, and with my general accordance, express the views which we entertain respecting yours, and the affection in which we mutually partake to you. Your letters are very interesting to me ; you are going through a very natural and salutary process of sentiments and feeling ; but I would have you beware of founding any doctrinal opinion on strength of emotion, or on deep conviction of your own unworthiness. The Scriptures are our only guide. If Revelation teach us that man’s sinfulness cannot be forgiven by Divine mercy without the intervention of some other agency, —it is well ; we have then nothing to do but to receive it. But His ways are not as our ways, nor His thoughts as our thoughts ; and with Him there is mercy that He may be feared. The broken and the contrite spirit God will not despise.

“Unitarian views appear to me to justify, and even lead to, as much humbling of spirit for *personal* sin and unworthiness as those of our orthodox brethren ; but then they do not allow us to doubt of the mercy of God. If ever you feel such tendencies, my dear child, read Luke I. 77—79. Tit. III. 3., &c. Is. LV. 6—9. Ps. CIII. LI. 17, &c., &c.

“I much admire that part of the prayer in the Visitation of the Sick, in the Church Liturgy, which runs thus :—‘O merciful God,

who hast written Thy holy word for our learning, that we through patience and comfort of Thy holy Scriptures might have hope, give him a right understanding of himself, and of Thy threats and promises, *that he may neither cast away his confidence in Thee, nor place it any where but in Thee.*'

"Keep close to the Scriptures, my child, and they will be a light that will become brighter and brighter unto the perfect day. But associate with the plain declarations of Paternal mercy to pardon, and grace to help in time of need, all those sentiments which arise from profound reverence for God as perfect in holiness and righteous in all His ways, and from a deep sense of unworthiness and sinfulness, in comparison with that standard which the precepts and example of Christ set before us; and from the compound sentiments derived from these various sources, exalted by such as those elevated views of God present which such minds as Channing lead to, (which are nothing more than the developing of those contained in the Scriptures); and supported by watchful endeavours to cherish the spirit of the Gospel, and to approve yourself in the sight of Him who looketh at the heart, you will form evangelical affections and views, equal probably in genuine ardour, and at any rate, as earnest and as effectual for spiritual guidance, as any which usually have the honourable appellation [Evangelical], which at least is not exclusively appropriate to them.—I fear you will scarcely make out this long sentence. By the way, do you see the 'Repository?' because if not, I really think you should have ours sent to you. It is very desirable to keep up what knowledge you have of what is going forward among us. If you saw the last number before the present,* you would see a communication from me on the Atonement. * * * *

"I am glad you have Hartley's Prayers: they are indeed a guide and aid.

"Dr. Whichcote's remark † is very valuable. There is an interior sentiment which it may require some experience to be able to discern; but which often may be discerned when the external language is repulsive; and in reading or hearing to amend the heart, it is well to pass by the clothing, and to think of the substance within. We may

* "Monthly Repository," N. S. II. p. 670.

† "Men's apprehensions are often nearer than their expressions: they may mean the same thing, when they seem not to say the same thing."

then gain something of the spiritual food, while otherwise we should be stopped by the husk without.

"The spirit of love and of candour is much more likely to lead us to truth, than that extreme tenaciousness of modes of expression, and dislike to what we are not accustomed to, which is so common among all classes; and in which Unitarians partake, though, I think, not so much as other classes on the whole. Nevertheless, as Scriptural truth is of great moment, and errors in opinion often mislead the heart, and at any rate throw a mist around the dealings and character of God, we should avoid for ourselves what is incorrect; while we seek in the statements of others for that which is evangelical in spirit and in its practical influences, however much mixed with what we deem objectionable.

"But I must end. Give my kind and affectionate remembrances as due to my various friends. Take care of your health. Do not overstrain your mind, nor allow it to be too much excited. I am glad you have so much of family service; perhaps one day it may lead to more. * * *

"Ever your affectionate Father,

"L. C."

The uncertainty attending his plans, after his illness, contributed to aid its salutary discipline :—

"June 14th, 1828.

"I am become [he says] so habituated to perceive that I cannot shape or guide the future, that disappointed hopes are usually attended with the conviction, either that the good I desired would have turned out differently from my hopes, or that it will be accomplished in some better way than I could have done it. * * * I willingly wait to see what course events will take; only desiring to be ready to employ what openings Providence may afford, for that kind of service to which I seem prepared."

We have remarked the deep feeling of responsibility with which he resumed the ministry: it was not without emotions of painful interest, that he resolved on this step, obliging him as it did to relinquish his school, to which he had been assiduously devoted during so

large a portion of his life. "I am happy [he writes] in perceiving that you, and all who speak of the decision I have formed, view it cheerfully, except the parents of my pupils (one or two excepted), and some of my pupils themselves. It was very affecting to perceive the sorrowful concern which several manifested, when I announced to them the course to which my decision must lead me, as respects themselves."

The office of schoolmaster, to which he had looked from early youth as the occupation for which he felt himself best qualified, he had now filled for nearly a quarter of a century. And, though the number of his pupils was limited, yet, when the important posts to which many of them were subsequently called is borne in mind, it is difficult to estimate the amount of good which he was able to diffuse, in places and circles far removed from his own. He was not a mere instructor; but, considering himself as supplying the place of a parent, he endeavoured (and often in great measure with success) to transfuse into his pupils the spirit he himself desired to attain. One of those who received the benefit of his instructions, and who has now risen to eminence, writes:—

"To him I can trace back almost every impulse towards the pursuit of knowledge, or of virtue, beyond the circle of parental guidance. He exercised over my youthful mind a sort of mysterious influence, whose workings still strongly operate,—and mine, I am sure, is no solitary testimony. Regard and reverence will speak in multitudinous voices."

The expressions of deep and respectful interest, which his death called forth from many of his former

pupils, who had had no intercourse with him for many years, confirms this remark.

From the parents who committed their sons to his care, he expected confidence, and his high character enabled him generally to obtain it; and he afforded the same to them. Copies of his letters, which he has preserved, show how solicitously he watched over his pupils; and how unwilling he was to withhold from those most nearly interested, any observations which he thought might be serviceable in their guidance. And when he believed that a change of plan would be beneficial to them, no regard to his own interest prevented him from recommending their removal.*

His great aim was to cultivate good habits, to inspire in his pupils an earnest desire for self-improvement, and to fit them for the active duties of life.† He delighted in the manifestations of physical and moral courage, and all that gave promise of an upright and manly character.

The Editor believes that in these few remarks‡ he

* Speaking of the death of the mother of one of his early pupils, he says:—"I think of her with deep and affectionate interest. She always gave me her confidence; and if in any cases, I pursued plans for her sons which greater experience would have modified or changed, I think that, on the whole, I was entitled to it; but I should not have murmured, or have thought her unjust, if she had felt less of it, for a mother could not always see the whole."

† He was always pleased when his pupils originated any useful institutions among themselves. A Debating Society, of which regular Minutes are preserved, was carried on with much spirit by his older scholars for some years; and there was a Poor's Fund, supported by voluntary contribution, the affairs of which were managed at monthly meetings of subscribers.

‡ The reader is referred to the "Principles of Education," for a fuller exposition of the principles on which Dr. C. acted.

has said nothing to diminish the interest which will be felt in the following letter, from one who had ample opportunity of becoming acquainted with Dr. C., first as his scholar, and afterwards as his coadjutor [vid. p. 318] :—

“ Rivington, near Bolton, Aug. 27th, 1841.

“ MY DEAR SIR,

“ In willing compliance with your request, I will endeavour to recall and set down a few of the impressions left upon me by my school days in Bristol; and, if I can bring myself to look critically at memories so affectionate, will interpret them, as I am able, by the light of more recent reflection and experience, in illustration of your father's character as an instructor. In making this attempt, I have to look back over an interval of more than twenty years,—an interval filled with the most impressive interests and responsible toils that fall to the lot of private and ordinary men; but when you assume that nothing can intercept the images remaining to me from the years 1819—1821, you truly appreciate both the vivid mind of the master, and the retentive heart of the pupil. So forcibly, indeed, did that period act upon me,—so visibly did it determine the subsequent direction of my mind and lot, that it always stands before me as the commencement of my present life, making me feel like a man without a childhood; and though a multitude of earlier scenes are still in view, they seem to be spread around a different being, and to belong, like the incidents of a dream, to some foreign self that became extinct when the morning light of reality broke upon the sight. I need not dwell on the illusory nature of this feeling. It is obvious enough that in no one's case can there really occur such an abrupt termination of one series of causes, and sudden replacement by another; that the years before I knew your father, prepared me to love and venerate him as I did, and set before him a boy ready to be penetrated and fused into new forms by his extraordinary influence; than which I can give them no higher praise. Still, the illusion itself, which is shared, I have no doubt, by many of my former school-fellows, is evidence of a wonderful power, rare even among the best instructors, of commanding the reverence, and reconstituting the wills, of the least manageable class of human beings.

"I have often reflected on this singular power ; and tried to make out where the secret of it lay. Though there were doubtless cases which it could not reach, it daily achieved triumphs which most teachers would believe impossible. How often have I seen some offending boy, summoned into Dr. C.'s study for rebuke, steal away thence to his own room to hide his tears, and recover from the first poignancy of his sorrow, instead of hurrying back to the sympathy of companions, according to the approved fashion of the school-room hero, with the words,—'It's a shame;' 'I'll not stand it;' 'I don't care,' or other equally meritorious declarations of resentment and defiance! Nay, I well remember instances in which reprimands, dictated by a vigilance of conscience almost too sensitive, were felt to be undeserved ; and yet so entire was the confidence in your father's scrupulous justice, that, although no affliction could well be greater than the forfeiture of his good opinion, the censure was borne without complaint, and lamented without anger. There can be no severer test of an instructor's influence, than the degree of self-restraint which the mere thought of him may induce his pupils to exercise in his absence. To this test your father was more than once compelled to submit by attacks of serious illness, which confined him to his room ; and many of my former school-fellows will bear witness with me, that when his desk was vacant, the school-room was no less silent and orderly, no less a scene of punctual and sustained industry, than if he had been present. Sometimes, no doubt, a new comer, fresh from an inferior discipline, or a pupil of low and selfish temper, would introduce the vulgar school-boy sentiment, that it is all fair to take whatever license can be safely had, and would watch his opportunity, as if he were in a prison, rather than in a home. Such exceptions, however, did but confirm the rule ; the feeling could make no head among us ; the champions of self-will were left to fight their battles against authority alone : their spirit of insurrection did but strengthen the true-hearted loyalty of the rest ; and they usually gave up, in a wonderfully short time, all vain chafing with their lot, and fell insensibly into the general consciousness, that the law, within which we moved and lived, was not *against us*, but *above us*.

"The power which your father thus maintained over his pupils, though mainly due to the higher qualities of his character, would have been less conspicuous, had he not been endowed with a temperament of peculiar vivacity. Between the steady gravity of men, and the careless alacrity of boys, there is a natural variance, which is apt to

place master and scholars in different spheres of existence, except where the actual business of instruction brings them into contact ; and beyond this, each has his own recognised concerns, conducted without mutual interest or intercommunication. But your father's versatile activity enabled him to penetrate into our whole life ; to seize the permanent peculiarities, and even interpret the transient feeling, of each boy, and startle him with the notice of some momentary passion or discontent, which his own conscience had too faintly observed. The games of the play-ground, the competition of the class, the standard jokes and ridicule of the school-room, fell tacitly under the same wise regulation. Not that there was any petty or vexatious interference with details which, in every family, must be governed by the natural dispositions of its members, rather than by special rules. On the contrary, your father's treatment of his older pupils was characterised by an evident anxiety to cultivate a manly discretion, and by a bold trust in the conscientious free-will of all who had not disqualified themselves for confidence. But his sympathy reached whatever his authority left untouched ; and his perceptive eye looked into order a thousand things for which there was no audible word of guidance or command.

"The sleepless vigilance which distinguished the administration of your father's household, arose, however, chiefly from that profound *moral feeling* which was the great primary force of his whole mind ; transcending and directing not only his intellectual gifts, but (if it is possible to separate and compare what in him were so absolutely blended) even his religious affections. I have never seen in any human being the idea of duty, the feeling of right, held in such visible reverence. The unity and consistency of his speculative views, enabling any one who knew him to predict his sentiments on almost any given subject, arose, I apprehend, from no strict logical coherence among his opinions ; and the firmness and dignity of his deportment in practical life cannot be ascribed to that union of natural tact with strength of personal resolve, which often gives influence where there is little virtue ; but *both* these qualities sprung from the simplicity and earnestness of his moral convictions. His mind was placed far above the reach of all the ingenuity by which, in private or public affairs, questionable things are sometimes justified ; the subtleties of the most brilliant casuistry were thrown away upon him, and could not detain him for a moment from an immediate insight into the merits of every question amenable to the law of conscience. Indeed, the clearness of his view, and the directness of his

expression on such matters, were the more remarkable, because on other subjects his modes of thought required deliberation to save them from confusion, and his unstudied language was involved and circuitous. The spirit of duty in his house was no withered ghost of custom, but such a living reality as it befalls few to witness. Though the machinery of rules and habits devised for the maintenance of punctuality and order, was more complicated and extensive than I have ever seen in operation elsewhere, never was there less indolent trust in mere routine. The mechanism served, and never ruled; and at its remotest point, felt the thrill of some high purpose as its moving power. Dr. C. was not less fond than others of those precepts of discipline, and maxims of life, by which elders vainly endeavour to convey to the young the moral experience of riper years. But from him they never appeared prosy and tiresome, or produced the repugnance and disgust with which they are apt to affect a set of thoughtless boys; partly, because they were no mere lip-wisdom, idly substituting abstract aphorisms for that laborious and concrete guidance which early years require; partly, because they were not dead formulas, copied from Solomon or any other sage, but fresh, authentic thoughts of the mind that uttered them, having their meaning, if not their phrase, indigenous and self-rooted there. The force and significance which your father gave to his favorite monosyllabic rule, '*Try*,'* can be forgotten by few of my school-fellows; and the rule itself aptly expresses two of his characteristic sentiments;—his dislike of the dreamy, imaginative temper, which contents itself with the visual look and longing desire of good achievement, while shrinking from the practical *nisus* of the will,—and his persuasion that without a spirit of adventure and a willingness to fail, there could be no high excellence, no proper *faith* in any law of obligation, but only (if I may use the Stoic comparison) a *selfish game* of life, meanly played for its prizes, rather than its skill. The earnestness with which he insisted on the smallest things being done *well*, was an indication of the same kind; manifesting his watchfulness against the least slovenliness of conscience, his resolution to close the most trivial aperture through which looseness and disorder could find entrance into life. In accordance with this feeling, there seemed to be a perpetual provision against any thing degenerating in his house. There were none of those vehement good beginnings of regularity and industry, followed by chronic declension towards laxity and indulgence, and cured, after sufficient

* Vide p. 15.

uneasiness, by periodic spasms of reform, which constitute the history, more or less disguised, of many a family. The tension of will, necessary for maintaining the highest pitch of punctuality and diligence, was permanently sustained; no arrears of duty, either in the private mind of the individual pupil, or in the general work of the school, were allowed to accumulate for clearance at some moment of penance or absolution; but in the moral system which prevailed, 'the books were posted every night.' And when I remember the quantity of work which was weekly achieved, the constant mental activity which was kept up (the very meals being rarely allowed to pass without some kind of reading), the considerable number of subjects on which some sound elementary knowledge was given, I think with admiration of the mastery by which so much energy was quietly maintained, without alienating the indolent or bewildering the weak. Such a spirit your father could never have awakened among his pupils, had it not been his own. He exacted nothing from them, which he did not require also from himself; of the discipline enjoined upon his house,—its early rising, its neatness, its courtesy, its golden estimate of moments, he was himself the model; in all his instructions he was visibly interested, and while teaching the familiar was evidently learning something new; whatever pains he demanded in order to analyse the construction of a sentence, or determine a point of history, or clear up a mythological allusion, or settle the quantity and pronunciation of a word, he prodigally bestowed himself, whenever any obscurity and doubt found occasion for them. Boyhood, which detests, as they deserve, all kinds of sham and pretence, easily places itself at the disposal of a sincerity as profound as this; owns as a true guide one who lives under the authority of the rules he imposes, and whose administration of command is itself an exercise of obedience.

"I have spoken of the *variety* of subjects which entered into the instructions of your father's school. No one who is acquainted with his philosophical writings will suppose from this, that he was favourable to the modern commercial notions of education, or inclined to that mean order of opinions to which we owe the phrase '*useful knowledge*.' He had no idea of raising the modern languages, natural history, chemistry, and popular science into a prominent place in early education; but held fast by the persuasion, recommended alike by reason and experience, that, in the discipline of those mental faculties which most require special development, no advantageous substitute can be found for the studies of classical literature and

mathematical science. Seeing that his own academical years were spent in North Britain, his dislike of showy theories of education, his preference for the ancient and severer methods, his appreciation of philological attainments, were the evident result of deliberate judgment, not of early and accidental influences. Indeed, I do not know that the effects of a Scottish education were discernible in any thing, unless in the superiority (which I either remember or imagine) of his Latin over his Greek instructions. But throughout this, and every department of purely intellectual education, the governing influence of moral considerations was perceptible. During the first lessons in a new language, so long as it presented a mere study of words with their inflections and combinations, the utmost grammatical accuracy and precision were insisted on; it would have been a contradiction to the *conscientious* spirit which regulated every thing in the school, had not its elementary classical instruction been thorough and searching. In the more advanced classes, I trace the same moral feeling regulating the selection of books to be read; the Moral Treatises of Cicero, the Agricola of Tacitus, the 14th and 15th Satires of Juvenal, portions of Xenophon's Memorabilia, and of Plato's Dialogues, were resorted to, wherever the proficiency of the pupil allowed, in preference to works of less didactic excellence, and remarkable chiefly as remains of ancient history, eloquence or poetry. And now, for the first time, was observable any undue relaxation of attention to idiom and construction; the language being no longer studied merely for its own sake, the higher moral interest and excitement of the author's thoughts carried away the analytic patience requisite for the scrutiny of verbal details; and to shake a noble sentiment into grammatical atoms, and explain the subjunctive moods of a pathetic allusion, was sometimes more than your father's fine enthusiasm could pause to undertake. Yet, his philological precision was recovered, in connexion with the highest of all interests, the moment we were engaged with the pages of the N. T.; partly from the specific connexion of critical and exegetical considerations with the theology which he loved; partly from that general reverence for the letter of Scripture as the direct oracle of a verbal revelation, to which both learning and religion are indebted for many benefits, if also for some evils. But through every gradation of linguistic accuracy observable in his instructions, the same mental features present themselves; its rigour, its relaxation, its recovery, were all expressions of that deep moral sentiment which governed every function of his mind. How far the practical turn which he gave to

his scientific teachings, and his preference for the physical applications over the abstract researches of mathematics, was an indirect effect of the same characteristic, and arose from an instinctive quest for some *human* interest in all things, I will not attempt to decide. Indeed, I may possibly be mistaken as to the fact itself; for my own destination, when I was with him, to the profession of civil engineer, may have given a direction to my studies somewhat more practical than usually prevailed in the school. Still, I think, it will be admitted that the mathematics interested him as a means to an end; that he was fitted to appreciate them for their *truth*, more than for their *beauty*; and would linger with their theoretical investigations no longer than was needful in order to use them as interpreters of the great material laws of creation. Indeed, this sense of the ἀληθεία and the ἀγαθόν predominated in all things over his feeling of the καλόν; and if, in a nature so richly endowed, subordinate deficiencies are, for truth's sake, worth indicating, I should say that the specific want of your father's mind was in his faint perception of beauty. He had little appreciation of Art, as such, and apart from the moral purposes which may be associated with it; and though not without a delight, occasionally vivid, in poetry, music, and painting, he evidently experienced in this only the pleasure reflected from the higher affections, and was a stranger to the genuine æsthetic emotion. His classical knowledge was superior to his classical taste; and while, in the reading of a Greek drama, he would note with admiration every fine moral sentiment of Sophocles, and pause upon the general maxims of Euripides, the simple and severe grandeur of the work as a whole, the perfection and symmetry of its form, and its interest as the most genuine expression of Grecian ideal life, escaped apparently unobserved. His criticism, indeed, of all works of art, ancient or modern, was ethical rather than historical and psychological; and heartily recognised no excellence in any production of genius, beyond its didactic and descriptive truth. I am not sure that from this inability to quit his moral point of view, he did not too much sanction the theory which regards the imagination with a suspicious eye; considering it as a mere embellishment of human nature,—a luxury to be sparingly allowed; or even as a positive seduction, to be placed under the vigilant police of the other faculties. The singular combination of profound natural feeling with this prosaic cast of thought, furnished perhaps the true interpretation both of the habitual characteristics, and of the extraordinary passages of his life. Where deep sensibility in the conscience

and affections is denied the aid of the ideal faculty to fill and glorify it, Providence has prepared the way for the most heroic fidelity, and also the most mysterious anxieties and sorrows that can be shown forth in a good man's history. This peculiar mental constitution, found in not a few of the best and most saintly minds, appears to me to have expressed itself in all your father's writings, whether scientific or practical; in his theological system and modes of illustrating the Scriptures; in his choice and management of language; and in his interpretation of human character. His wonderful knowledge and constant dread of the doublings and self-deceptions by which temptation works its way, often gave him an astonishing power over his pupils, and brought them repentant and grateful to his feet. But occasionally, and especially in the case of boys with something of the poetical temperament, his construction of motives was too grave and severe, and his criticism of conduct too literal and precise. His knowledge of others was the result of reflection and study; he was not distinguished for that intuitive insight into states of mind foreign to his own, and power of momentary sympathy with them, which in some men of genius appears like a special psychological sense. When any thing occurred of which he disapproved, not all its possible sources would present themselves to him; and of those which did, it was not unnatural that the acuteness of his moral sense should single out the most serious into distinct view; the very fear of wrong (in ambiguous cases) leading sometimes to the belief of it. Far more frequently, however, his quick benevolence, and genuine delight in goodness, gave quite the opposite direction to the same tendency; led him to see in others a more exalted worth than less generous observers could discover; and made heroes of men, who were of no super-human stature when withdrawn from the niche of his affections. In both cases, the *moral* ingredient of character rose before him in too unmixed a state; and the modifying elements with which this constant quantity was associated, and which determined the positive or negative value of the actual combination, were apt to pass out of sight.

"This limited comprehension of others was observable, however, only or chiefly in your father's casual judgments on particular acts and passages of their life,—on what they *did* rather than on what they *were*. In the long run, no one whom he had the opportunity of studying could escape a correct appreciation from his clear moral perception; and in no respect did he exercise a nobler influence over his pupils, than in the right direction which he gave to their reverence for great

men among the living and the dead. Of those who were my companions around the dinner-table, when he read the daily papers to us, and made the parliamentary debates the vehicle for his fine lessons of constitutional knowledge and political wisdom, some have been actively engaged in the struggles of public life, and all have watched from no disadvantageous point the course of social change, and the conduct of party leaders: and I confidently appeal to them, whether they have not found their school-day politics, caught from your father's conversation, or vindicated in their own debating society, an admirable preparation for the graver controversies which engage the legislator or the citizen; and whether their youthful admiration and distrust have not been wonderfully confirmed by their subsequent estimate of public men. Many, whose names were then on every one's lips, have quitted the contests of this world, and can be judged in the calmness with which one looks on things past and silent; others, then rising into distinction and power, have culminated, and in tracing more than half their course, have indicated the whole: and both classes have often given me occasion to think of the sagacity of your father's judgment, and the truth of his vaticination. In one case I have recurred with peculiar satisfaction to his opinion. Sir S. Romilly was his model of a public man,* and almost his idol: and on the recent publication of his *Memoirs*, I seemed, both in turning over the book itself, and in noticing the impression with which it surprised and refreshed all readers, to be only reviving and renewing the recollections of my early days; and every voice of reverent praise appeared but the echo of that sorrowful enthusiasm with which your father pronounced his name. The incidents of Queen Caroline's trial, which occurred when I was at school, elicited judgments less favourable, but no less just, of other distinguished men, whose career can now present no new feature, and whose character admits of a safe appreciation. I shall never forget how the Manchester massacre kindled his generous indignation; drew forth his stores of constitutional history in eloquent defence of the popular right of petition; and suggested to him great maxims of civil freedom. And the sentences of Grattan's final speech in behalf of the Catholic claims still ring in my memory, as they flowed from your father's fervent lips, and thrilled into me my first and last true love of the principles of religious liberty.

"The directly religious instruction of the school, in all respects admirable, owed its efficacy chiefly to the quality to which, in truth, all

* See Reply to Magee, p. 31, note.

power on earth is given, viz., its deep and absolute sincerity. Nothing was taught, or even casually said, because it *ought to be* believed, or *had been* believed, or *had better not be disbelieved*; but only because it *was*, at that present time, in full and devout belief. There was no such thing as a dead particle in your father's faith; it was instinct with life in every fibre. Religion, in his house, was not that shadowy, dreamy, distant thing which it often becomes; and many who came thither were startled, I doubt not, to find it there on the spot, and awake, and positively busy with the duties of every day. It was from this cause, I suppose, that he never disgusted even the most careless with religion, — a preeminence in which, so far as I know, he stands almost solitary amongst teachers. For my own part I believe that in the training of the mind's devotion, there is no medium between total failure and complete success; that the instructor must either effect an undisputed conquest or suffer a sad defeat; and that whenever a pure veneration is not yielded, there will follow an utter distaste. And it may be doubted whether to such vivid and simple conviction as your father's Christianity displayed (where its natural influence is not intercepted) success is ever denied. There was something in his voice, mellowed by the spirit within, that made the reality of God felt; something that broke through the boundary between the seen and the unseen, and opened that 'secret place of the Almighty' whence sanctity descends on all human obligations. I can never lose the unspeakable feeling of happy sacredness which he diffused over the Sunday; and after all the changes of twenty years, its morning and evening come to me still in the same colours that awed and refreshed my boyish mind. And often, amid the labours of that day, or under that preparatory travail of the soul whose severity few suspect, and which it is fitting to bear in silence, have I remembered the peaceful Sabbath hours purchased by your father's faithful service, and thought any toil repaid which can shed such consecration on the seventh part of human life. The interest of the religious tuition in the school did not depend upon its *matter*, so much as on its *spirit*; on the cheerful, unconstrained, genuine piety by which it was inspired; on the apparent involuntary abdication by the teacher of his higher position, in the view of those divine and transcendent relations, which equalize all ages and all minds. No mechanical imitation, therefore, of the mere system of instruction, apart from the great and good heart which animated it, could promise any repetition of the same results. Yet the routine of occupation itself was eminently judicious. The historical, geographical, and archæological knowledge brought together

for the illustration of the Scriptures, presented their incidents before us with a clearness and reality very difficult to attain. The critical reading of the Greek Testament every Monday morning gradually accumulated an amount of theological information, respecting both the text and the interpretation of the sacred writings, rarely placed within reach of any but divines. And the lessons on natural religion and ethical philosophy displayed to us the two great lines of connexion by which God stands perceptibly related to this world ;—the physical and causal, on the one hand, by which we discern creation to be His glorious work ;—the disciplinary and moral, on the other, by which we own our free-will to be His responsible servant. There are few, I believe, who, having left your father after this more advanced training, did not stand upon the threshold of the life then opening before them, with some breathless feeling of its grandeur and awfulness.

“Such, my dear Sir, are some of my recollections of the years which I spent in your early home. I am greatly indebted to you for asking me to recall them. I can never now *begin* to love and venerate any one with the affection which I entertain for your father’s memory ; and it is delightful to repose awhile in thought beneath a ‘light of life’ to which I owe so much true guidance. If I have a little transgressed the limits which your request assigned me, and mixed up some maturer judgments with the review of my school-boy days, you will remember that one’s feelings cannot always be chronological, but melt together, into one, impressions gathered from widely separated points, provided they all occur in the history of the same object. Your father has too frequently been before my thoughts, to enable me to reproduce my childish image of him, without those modifications under which subsequent experience presents it to my view. I trust, however, that whatever has vanished from me is most likely to be the superficial and erroneous portion of my first conception, and that the final result, abiding with me after half a life, contains the features most faithful to the truth.

“I remain, my dear Sir,

“Truly and affectionately yours,

“JAMES MARTINEAU.”

CHAPTER VII.

PERIOD FROM THE RELINQUISHMENT OF HIS
SCHOOL TO HIS DEATH.

1829—1840.

WE are now arrived at the closing period of Dr. Carter's life. Though not yet fifty, he considered himself, and was regarded by others, as old—not in length of years, but in length of service; and he felt that the time was come, in which he might devote himself to those pursuits, for which he long had yearned. He had now leisure to engage more fully in the private duties of the ministry. He resumed his catechetical classes; and at length commenced a series of expositions of the New Testament, which he delivered instead of the Second Lesson; in the evening taking a consecutive view of our Lord's ministry; in the morning expounding, first the book of Acts, and then the epistles. Preparation for this new branch of pulpit duty, prevented him from devoting much time to the composition of sermons. As he was not bound to any system, his was not the easy task of following the footsteps of some standard authority; but he made his extensive library available, by examining all the critical works that were accessible to him; weighing the different

opinions contained in them, and occasionally striking out a new mode of interpretation. His results, which he generally committed to writing, were conveyed in a popular form, adapted to the pulpit; the steps by which he arrived at them were wearisome and slow, as he would often spend hour after hour in pondering on a single text. His labours, however, were rewarded, not only by the benefit derived by his hearers, but by his own increased acquaintance with Scripture, which confirmed and enlarged his simple and comprehensive views of apostolical doctrine.

His studies, however, had never been exclusively theological; he resumed with much interest those metaphysical inquiries to which he had always devoted attention; and being desirous of extending amongst others an acquaintance with what he considered an important branch of knowledge, and of making some addition to his income, he proposed to deliver at the Literary and Philosophical Institution a course of ten lectures, on the Intellectual Powers of man, with a peculiar reference to the processes of education and self-culture.

As no public course on this subject had ever been delivered out of academical walls, and as his religious opinions were very unpopular among the great body of the Proprietors, Dr. C. was doubtful as to the degree of encouragement that his plan would receive. An unusually full meeting of the Committee took place to consider of it, when it was assented to unanimously; and the opportunity was taken by many, whose sentiments were completely opposed to his own, to express their respect for his character and attainments.

From his experience of the degree of interest which he had been able to excite among his catechumens and pupils, when he had instructed them in Moral Philosophy, he felt no doubt that he should be able to make his course sufficiently popular, if prejudice did not lead the usual frequenters of lectures to keep aloof; and his experiment succeeded beyond his most sanguine expectations, as the attendance was peculiarly good. Perhaps, as a specimen of the manner in which he elucidated his positions, so as to be interesting and intelligible to a promiscuous assemblage, we may quote his remarks on the Island of the Naiads,—a picture, by a native artist of great genius, who has since died, which was then exciting much attention :—*Imagination* is the subject of the lecture :—

“To those who have not seen Mr. Johnson’s picture, no representation of mine could do it justice; but those who have seen it will at once retrace the chastened but glowing beauty of the sky, the fine contrast of the deep repose afforded to the mind by the composition of rock and foliage on the side, the arch of highly wrought trees which appear to come out from the canvas in front, giving, in connexion with the sky behind, an impression of nature in its most beautiful forms, and in its happiest circumstances, beyond what I myself have ever observed in a painting.

“The story is wrought in it with the artist’s conceptions, and was the foundation of them; but all that the painter requires from it is, to serve as a guide and prompter to the spectator’s imagination. But what was in this instance the process of the painter? It was chiefly in the mind. The first, and only strokes that did not appear on the canvass, were a few lines forming a rough sketch (not entitled to the appellation of an outline,) of the group of trees in the centre of the Naiad’s Island. To the practised eye, even this might have conveyed the impression of genius; but mine is not so practised; and rather than scan the merit or demerit of that which the artist had put down, apparently to fix his purpose, and to keep his conceptions in unity, I

much preferred ascertaining (as he kindly enabled me to do) what were the processes of imagination, by which the work went on.

"This sketch was not the origin, but the first prompting of his earliest conceptions. These had been already wrought to a distinct state, by the abstract exercise of the imaginative mind, in which the feeling—the sentiment of the whole was established,—that which was to serve as the key in music, to give every thing its unity, to preserve from unmeaning or extraneous additions, to give effect to the first bold visual conceptions. And then, as the execution advanced, there were various and additional combinations presented, various developments of conceptions scarcely defined, various pictures of memory and imagination recalled, and the judgment exercised in the selection, and the taste in the combination, of them.

"When I saw it first, it was finished;—the last stroke had been given to it, preparatory to its being sent to the exhibition of the Academy; and I believe I state the fact correctly, upon which I was most desirous to satisfy myself, (for I had never had such an opportunity before,) when I say, that this, which now presented itself to delight the imagination and love of nature, was never, in *its full, distinct, detailed conception*, in the painter's mind, till he saw it before him; but was wrought out of the mixture of faint ideality and partial distinctness, and clothed with a tinge of sentiment, with which the whole was to harmonize.

"And this is precisely what takes place in those higher compositions of the pen, in which vigorous power of mind is much concerned;—where thoughts are to be unfolded to others which often seem too big for utterance, and which, till they are clothed in words internally or externally, cannot be fully developed to the mind itself."

As he was unable to confine himself, without inconvenience, within his proposed limits, he gave three additional lectures. He afterwards delivered the course at Manchester, and subsequently repeated it at Bristol for the benefit of the Institution. The principles and classification he adopted were printed in a small tract:—"An Outline View of the Powers and Operations of the Mind."

The numerous and attentive audience which he obtained at the Institution, was not, however, a fair index

to public feeling. The Bristol College was then set on foot; and though there was perhaps no one in the city who took a greater and more intelligent interest in education than himself, he was advised if he wished it well to keep entirely aloof from it, as the alarm which would be felt by the High-Church party would render his co-operation very injurious; his judgment, however, on some points, was privately sought and was readily given. To be shut out from honours and privileges for Christ's sake was not a thing intolerable to a religious man; but he felt it hard indeed when his conscientious convictions debarred him from those fields of service in which he knew that he could be an efficient labourer.

On the death of George the Fourth, there was a general election; and henceforward the exigencies of the time led him to take a much more active interest in public affairs than in any previous period. On the present occasion, the great question was that of the Abolition of Slavery; and he wrote a handbill to encourage the electors to "be just and fear not," in which he recommends those measures which would elevate the slave and prepare him for complete freedom, at as early a period as possible, and hints at a compensation to the Planters. It is said that thirty thousand pounds were spent in this contest; the candidate whom he supported was defeated.

This was the year of Revolutions; and his visit to the the French metropolis, and his observation when there of the course of public affairs, led him to take great interest in the events of the Three Days. A public meeting was held at Bristol, to manifest sympathy with

the Parisians, "which [says the Scotsman], may perhaps without exaggeration be said to bear the palm, for eloquence and liberal feeling, over all the meetings that have been called upon the same subject. The 'Bristol Mercury,' of Sept. 14th, has given, what is perhaps unique in its way, a report of the speeches both in English and French." This was done to enable the people of Paris to read in their own language this expression of British sympathy. Among the requisitionists occurs the name of Robert Hall; and many who differed in politics united together in the enthusiasm of the time. The Chairman of the meeting was Mr. Pinney, in whose mayoralty the next year the deplorable riots occurred. Dr. Carpenter, in moving one of the resolutions, entered into some of those details with which his acquaintance with the French furnished him; and concluded thus:—

"I must pass by many thoughts that crowd into my mind; but I cannot conclude without expressing the conviction, which the events of the last forty years, thus terminated, cherish, that He who ruleth in the affairs of men is, by various means and discipline, diffusing light, and liberty, and righteousness among mankind. If to some I appear to be enthusiastic in such sentiments, I allow myself to suppose that, being, as a Minister of the Gospel, out of the immediate influence of many of the narrowing connexions of society, and accustomed, as from an eminence, to observe the more distant prospect, I may form a judgment on such points more correct than those who are on the level ground. Of one thing I feel assured, that events are confirming the great doctrine of benevolence,—that all nations are to be regarded as parts of a great family, to no one of which injury can be done, without others in some way suffering, and no one of which can receive good, without others being eventually benefited by it, gradually extending to one another their mutual advantages, and participating in their respective sources of prosperity."

The unsuccessful attempt of the Poles, in this year, to recover their freedom, roused the sympathies of all friends of liberty, and Dr. C. warmly espoused their cause, and took an active part in obtaining a public meeting in their favour. The celebrated poet and historian, Niemcewicz, who has since concluded his honourable career, resided for some time at Bristol, and was the object of his respectful esteem. His character, however, of friend to the distressed, brought upon him many of those unprincipled impostors who are to be found in every nation; but though the frequent abuse of his confidence and kindness led him to greater caution, it never chilled his benevolence, or extinguished his interest in that unfortunate people.

In the next year, 1831, he at length obtained the consent of the congregation to a service on Good Friday, which he had sought, at the desire of many of his friends, before his illness, but which he had not urged, as it was considered objectionable by his colleague and some of his elder hearers, who were fearful of countenancing what they deemed superstition, and were unwilling to depart from old dissenting practices. He himself showed, by abstaining from infant baptism, that the antiquity of a custom, and general usage, would not influence him to adopt it, where he thought it might countenance error; but he deemed public worship so salutary, that he never declined to conduct it, where suspension from business enabled a large proportion of his usual audience to attend it; and, as he was convinced that he felt the importance of the death of Christ more deeply than many, who in profession attributed greater

efficacy to it, he was unwilling to appear to slight the day, (though countenanced in doing so by the great body of Dissenters), whilst the mass of the people held it holy.

In this year the Unitarian Christian's Hymn-book was published.* The preface [p. vii.] states that—

"The compilation of this Hymn-book was commenced in 1824, in consequence of the liberal offer of one hundred pounds, made anonymously, to the Lewin's Mead Congregation in this city, when the Collection in use among them had become out of print, in order to defray the expense of printing a new one; the individual proposing that a copy of it should be given for each copy of the former possessed by a member of the Congregation. Various circumstances have contributed to delay the execution of the object; but it has never been out of sight."

Almost all the editorial labour rested with Dr. C. He had the advantage of the judgment of the Rev. J. Rowe and the Rev. S. C. Fripp; but though this may have added to the excellence of the work, it materially increased its difficulty; as there are few things in which there is a greater diversity of taste, among those who accord in sentiment, than devotional poetry. The Hymn-book was attacked in an article in the "Christian Observer," to which he sent a reply. It has proved of much spiritual benefit, and has given great consolation to many, out of his own Religious Connexion, who have thankfully owned their obligation to it. Four of the hymns† are his own

* About the time that the Hymn-book was first employed, an organ was erected. This measure met with little of the opposition which we have noticed on a similar occasion at Exeter [p. 190]. And the objections which many had previously entertained were removed, by the simple and elegant taste and expression with which the Rev. S. C. Fripp (who offered his gratuitous services, and who planned its construction,) performed upon it.

† Viz. :—No. 155.—"Father of Jesus! God of Love!"

No. 192.—"O God, all-holy and all-just!"

No. 193.—"Behold the Gospel Mercy Seat!"

and No. 457.—"The hour must come!—the closest ties."

composition. He never laid claim to any poetical skill, but was desirous to express, in a form suitable for public worship, some of those feelings which were continually present with him.

The year 1831 is rendered memorable by the great struggle for Reform; and Dr. C. hailed with delight the enthusiastic reception of those principles, which he had held from his boyhood, but which he could not have hoped to have seen so generally adopted. The election at which, for the first time for half a century, two liberal members were returned for Bristol, was conducted with unparalleled decorum; and the public meetings, which were held in consequence of the proceedings of parliament, reflected honour on the city. At the end of the month of October, however, Sir Charles Wetherell who had been the idol of the populace when he opposed Catholic Emancipation, but was now the object of their detestation from his violent aversion to Reform, visited the city in his official capacity as Recorder. Some disturbance was anticipated; but nothing at all approaching to the dreadful riots which ensued. It is not necessary here to enter into a history of those lamentable three days, during which the refuse of the city, encouraged by the excitement that prevailed, and joined in the madness of the hour by many whom calm reflection would have induced to forbear, committed the greatest enormities: breaking open and setting fire to the gaols, and pillaging and consuming the Mansion-house, Custom-house, and nearly fifty dwelling-houses in Queen's-square and the neighbourhood, without distinction of party. We may refer the reader to an account which Dr. Car-

penter himself sent to the "Monthly Repository," [vol. V., N. S., pp. 840—852].

Before Sir Charles Wetherell arrived, Dr. C. addressed a letter to one of the Papers, urging the people to receive him as a judge, silently and peacefully. "I heartily dislike his political course [he says], but *I would be one of his body-guard as a JUDGE.* Cheers and groans will excite each other; but both would show that party spirit forgets the solemn purposes of public justice." When the riots commenced, he did every thing in his power to promote the peace of the city, and fearlessly traversed the scenes of destruction to visit some orphan ladies who belonged to his congregation, and at whose house—in the Square—he passed the night for their protection. He often mentioned, as a pleasing proof of the benefit of education, that none of the children connected with the Lewin's Mead Schools neglected his admonitions—not to place themselves in the way of temptation, by going to the Square; and that the same might be stated, with scarcely an exception, of all the Sunday Scholars in the city. He had no apprehensions for the safety of his own family; and so great was the confidence that his house would be unharmed, that more than one of his neighbours brought their valuables to be under his safeguard; he himself went from place to place, wherever he thought he could be of most use, fearlessly encountering danger when it met him in the path of duty.

It was fortunate, as preventing his mind from dwelling too exclusively on these depressing scenes, that he had commenced before the riots a course of six lectures on

Astronomy, at the Institution, (illustrated with some beautiful magic-lantern sliders, many of them moveable, manufactured by his brother in London,) which he had undertaken in aid of a fund for purchasing the collection of the late Curator. They were, of course, suspended during the outrages, and when they were renewed, it was supposed that it would be to a diminished audience; but, on the contrary, the numbers were much greater than before.

Dr. Carpenter was deeply interested in the proceedings of the Courts Martial on the unfortunate Colonel Brereton and on Captain Warrington, and in the trials of the rioters by the Special Commission. One man, Courtenay, who appeared to the Roman Catholic clergymen, to whose denomination he belonged, to be innocent, was convicted and sentenced to transportation; and they interested Dr. C. in his behalf. It proved that he did not bear a peculiarly good character, and that he, unfortunately, had not staid at home the whole of the eventful evening; he adduced, however, a chain of evidence, which established, to the full satisfaction of those who examined it, that he was in various places during that time, but not at the scene of the riots; and Dr. C., feeling himself convinced, after minute investigation, urged the consideration of the case upon the Home Secretary. When it appeared probable that there would be a change of Ministry, he took a journey to London, with the sole object of obtaining a favourable consideration of it before it should be too late; and the pardon was at length granted. Courtenay had already embarked on board the ship for transportation; but cholera having

broken out, and carried off some of the prisoners, it put into Milford Haven, and thus the pardon arrived in time to save him from his impending fate.

That the man was innocent, no human judge can absolutely and unhesitatingly declare. There seemed, however, abundant reason to consider him so, and Dr. C. discharged his duty in obtaining his release. He was convinced that it was highly important, for the influence of our courts upon the lower classes, that they should feel that none would unjustly suffer; and with unwearied patience he collected and examined all the information that he could obtain. His reward was ample; the respect and love which the poor bore to him, and the beneficial influence which he was consequently enabled to exert over them, was widely extended and increased by his disinterested and successful labours; and the time and thought which he expended yielded him a perceptible advantage, in the increased power he felt in weighing and sifting evidence. The occasional differences in the relations given at these trials, of facts of which there could be no doubt, and by persons who had the sincerest desire to speak the truth, enabled him the more easily to account for the apparent discrepancies that sometimes appear between the Evangelists.

Dr. C. was one of those who desired that there should be a full investigation of the circumstances attending the riots, and who hoped that the result would be the organization of an efficient police, and the appointment of a magistracy, acting more in sympathy with the great body of the citizens. "Were I one of the magistracy [he says], I should solicit" the inquiry, "believing that

the public odium could not be increased by the knowledge of the whole truth. We know what was not done; but as yet we know not what was done, or the reason for either." At the public meeting, to petition Government to institute an inquiry, he took no part, except to restrain those speakers who seemed disposed to prejudge the question; but he made his opinions known by frequent communications with those members of the Administration with whom he was acquainted.

Mr. Pinney was tried before the Court of King's Bench, on an information filed by the Attorney-General, charging him with neglect of duty in his office as Mayor of Bristol, during the riots; after a trial of seven days, he was honourably acquitted. Dr. C. was obliged to be present to give evidence, and the following letter will show the part he took in the proceedings, and the danger from which he narrowly escaped at the time of the riots:—

"Bristol, 23rd. Nov. 1832.

"MY DEAR FRIEND,

"Mr.—'s going to E. enables me to send you a few hasty lines, which will I hope be accompanied with a copy of the Report of Mr. Pinney's trial. My evidence is not very well given in it;* but it will interest you and yours, to see the way in which the Attorney General (now Lord Chief Justice) spoke of the Unitarian Minister.†

* Another report was afterwards published, from Mr. Gurney's shorthand notes. Though his evidence was important, he was scarcely cross examined; his fairness and candour were so apparent, that the counsel on the opposite side was overheard to say:—"This is an honest witness."

† "Some observations have been made upon Dr. Carpenter,—did you ever hear of more activity?—a gentleman venerable in the highest degree for all his excellent qualities, well known to the public as one of the first of teachers,

I was exceedingly interested in the progress of the trial; and was in the Court the whole time, except about 25 minutes on the 30th ult., at the commencement, when I was engaged in drawing up my remarks, after hearing Sir J. Scarlett's dust-throwing defence. After reading them that evening, the Attorney General told me next morning that he almost, if not altogether, accorded in my view of the case. * * * *

"Till Major Beckwith's evidence I never knew in what danger I was on the Monday morning. I went to the mail coach about 20 minutes before ten, to take the packet to you; and found the central streets full of men of business, &c., and the people collecting for the constabulary force. I returned about ten, and took the direction by the Cathedral, in order to go to Mr. F.'s near the Bishop's Palace. On this side the drawbridge, I saw knots of decent inhabitants conversing on the sad scenes of the night before; but all quite orderly. On coming near the Cathedral, I saw the Blues drawn up, and had the conviction they were going to charge. I thought it best to go in front of them, and, walked firmly by, at an ordinary pace; and turned into Lower College-Green. There was no appearance of disorder there, nor twenty persons in it. I turned into Mr. F.'s., and could scarcely have entered the house, before the 14th charged in Lower College-Green, where (as I heard several weeks after,) two persons were cut down. If I had gone to another of the congregation at the bottom of the Green, I might have been one of these. I had heard nothing of the rapid movement in Lower College-Green while I was in it, and thought the report of the destruction there not true; but Major Beckwith stated that he began the charge there. That morning the innocent suffered for the guilty; the rioters and plunderers were generally gone away, and there were few but orderly persons about. A poor fellow of our Frenchay congregation had his head cut off, in coming into town lawfully. Major B. said that many persons were cut off:—'Dangers seen and unseen' is a striking expression!"

In the year 1832, the Cholera visited Bristol; but it was not so terrible in its ravages, as in some other

and one of the most learned and ingenious writers,—a gentleman in every sense of the word, making a sacrifice, making himself the slave and messenger of the Corporation."—Trial &c., from Mr. Gurney's notes, p. 378.

towns. Dr. C. conducted public worship on March 21st., the day appointed by government for the General Fast, on the principle that a religious service was never unseasonable, when circumstances prepared the minds of his congregation for it, and gave them the opportunity of attending. Before reading the second lesson, however, he explained why he had the service, and protested against parts of the proclamation.

The entire freedom from business on this day was taken advantage of by the respective Committees of the Congregational Library, and Fellowship Fund, for holding their Annual Meetings; and it was suggested that the members of each, with their friends, should take tea the same evening in one of the School-Rooms. Between forty and fifty gentlemen assembled; and Dr. C. remarked on the great utility of such meetings, in uniting together those who compose them. The account of the proceedings in the "Unitarian Chronicle."—"U. C." for 1832, p. 56) closes with the following observations:—

"I cannot conclude, without expressing, in common I am sure with all who were present, my warm gratitude to our beloved Pastor, for his indefatigable exertions in rendering the Fellowship Fund Meetings (and indeed *all* in which he is concerned) so interesting and *instructive*, as they so frequently are,—eminently so on the present occasion. Dr. Carpenter does indeed prove himself our true *friend*; I had almost said *father*; and if ever this should meet his eye, let him assure himself, that those most affectionate admonitions which he addressed to the younger members of his congregation especially, (and with which he closed the proceedings of our ever memorable 'Fast-Day') will never be effaced from their grateful hearts. That God may suffer him to live to know that 'His labour has not been in vain in the Lord' will ever be our ardent prayer."

From the agreeable nature of this Meeting it was resolved to hold another, the first of a series of annual ones, on Good Friday; many of those desirous of attending not being able to give any other day to the purpose. And although this festival is by the Church observed with gloom and mourning, it seems most accordant with joyful gratitude to him who laid down his life for us that he might receive it again, and with his command to meet together and eat the bread and drink the wine of a social feast in remembrance of his death, that we should cultivate on this day those feelings of brotherhood which he particularly enjoined, hallowing them with those religious emotions, which the associations of the time are so peculiarly fitted to inspire.

Subsequently ladies were invited to attend; the day was altered to Easter Monday; and more than 300 met together at the last two Anniversaries. They will long be associated in the minds of many, with the recollection of him who is not erased from the tablet of the heart, though removed from the sight of the eyes; who will still be seen by them in spirit, with his face beaming with cheerful benevolence, going round the room with a kind word, spoken with that tone of love which gave it a double value, to each member of his flock; his parting benediction still will fall upon their ears, and excite them to acquire the spirit of Christ, that they may meet with him in those mansions, which Jesus has gone before us to prepare.

In the year 1831, his friend Dr. De Lys, with whom, since his first acquaintance with him in 1803, (vid. p.

129) he had "kept up occasional intercourse—always quite friendly, and of late with increasing interest," became dangerously ill, and he went to Birmingham to attend him. He found him labouring under all the symptoms of consumption, and his youngest child soon after died. In these circumstances he was glad to have the opportunity of repaying, in some measure, Dr. De L.'s active solicitude for him in the hour of his need [p. 302], by administering that aid, which his long experience amidst the scenes of sickness enabled him to give. When his friend died, he felt called upon to undertake a memoir of him, which, however, the state of his health and other causes compelled him to relinquish, after he had devoted considerable time to it. He writes, in the Autumn of 1832:—

"I have said we are all well, and this is, I think, remarkably the case; but I have at present a sad tired head, easily overcome, and cannot get it to work at ease. Looking back, however, at the very extraordinary series of exertions during the past twelve months it is not to be wondered at; and I am beginning to contract them where they are not called for by my great purposes, and have now withdrawn from political exertion."

He felt it a great privilege that he had so much the power, notwithstanding his frequent ill health, of fulfilling the ends he had in view. In a former letter, after saying, "I had preached twice on the preceding Sunday, and addressed the children in the afternoon; and I preached and catechised twice last Sunday," he adds, "What a mercy it is that I am thus enabled to labour in the best of causes!"

In the spring of 1832, Mr. Rowe resigned the

Co-Pastorship, on account of increasing infirmities. It was a great source of satisfaction to Dr. Carpenter, that he was able to be of considerable assistance to him, and to alleviate some of those trials, which increased the sorrows that bodily weakness, and the bereavements he had experienced, would have been sufficient to cause. He died in the following year in Italy. There is an interesting notice of him in the "Christian Reformer" (N. S. vol. I. p. 265). In the prime of life he was a very eloquent, and always continued an impressive, preacher; he was an undaunted advocate of Unitarianism, and of Civil and Religious Liberty, at a time when to be so showed no small moral courage; and he took an active interest in the charitable institutions of the city.

In the preceeding year his excellent and venerable friend, the Rev. James Manning, who had for more than fifty-three years been one of the ministers at George's Meeting, Exeter, fell asleep in Jesus. Dr. C. was invited to pay the sad tribute of respect to his memory; but he was unable to procure a supply, and also felt himself unequal to the office; as his state of health rendered it advisable that he should not undergo the painful excitement, which it would necessarily occasion.

The resignation of Mr. Rowe led to the appointment of a successor, who could bear a greater portion of the burden; but for three quarters of a year there was an interval, in which the pastoral duty devolved entirely upon Dr. C. The Committee having expressed their desire that all their proceedings should be in accordance with his wishes, he addressed to them a communication,

in which he stated that he knew that his future relation to the congregation, as senior Pastor, would throw more of the directly pastoral duty and responsibility upon him; and that he intended to devote, if possible, yet more time and collectedness of thought to his office. He then continues :—

“That I may not mislead as to the past, I think I ought to state, that, independently of those objects which are known to the congregation generally (though, perhaps, the degree is not in which they have occupied me)—I refer to the schools, catechising, and the Hymns,—there have occurred, since I rejoined the congregation, many circumstances more affecting individuals, calling for considerable time and exertion, which have devolved upon me through my pastoral connexion; and though I have not been able to do as much as I earnestly desired in the ordinary intercourses of that connexion, I have been ready, in the more extraordinary cases, to give all the aid which circumstances placed in my power. I do not know that I could in this latter class of circumstances do more than I have done. But in the beneficial intercourses of a more ordinary nature, I should indeed be happy to be more seen by all.

“Nevertheless, I must confess, that I find myself more able, from the general habits of my life, and the nature of my health, as well as from the usual systems of society, to undertake those objects which I can execute in my study, and those ministerial duties which are public. I can often work alone, when pastoral service, in what I should term its ordinary intercourses, would be scarcely in my power. To others such intercourses may be easy, and even afford relaxation; but I am come to a period of life when quiet is more necessary.

“I have entered thus at large into my view, that the Committee may have all the means of judgment in their present object, which I can myself put in their power. I am certain it will be their desire, and that of the congregation generally, to appoint such a minister to fill the vacant office, as will be in the strictest sense a fellow-labourer with me. My own power of usefulness will necessarily be much affected by the choice to be made, and our common welfare and comfort will much depend upon it; but I hope they will feel assured that when their choice is made, it will be my earnest desire to make the situation a means of happiness and usefulness to my colleague.

"I shall be rejoiced and thankful indeed, if they should meet with one who will not only be acceptable and beneficial to them by his pulpit services, and interesting and useful in the more private intercourses, but also able and willing to share in the superintendence of the schools, and in the other objects of congregational usefulness. If you look to one younger than myself (to which prospective views will probably lead you) I shall be desirous to give him the aid of my experience, and of reflection earnestly and very frequently directed to the means of useful service."

The congregation invited the Rev. R. B. Aspland, M.A.; and Dr. C. resolved to introduce him to all the members and stated attendants of the congregation, at their own houses; which, from the number of families, and the great distances that many of them lived from each other, was a work of no small labour. It gave him, however, the power of becoming more intimately acquainted with his colleague, and of reviving his own acquaintance with many, to whom, as their circumstances had not peculiarly called for his attendance, he was but little known.

He also called a meeting of the subscribers and other stated attendants, on a week-day evening, in order that he and his colleague might "have an opportunity of entering, in greater detail than can suitably be done in the pulpit, on their views in reference to their own duties, and to various plans for congregational welfare and usefulness; and, at the same time, of receiving the suggestions and opinions of the congregation respecting them." He had a great objection to that apathy which has been the ruin of so many Societies, and he was desirous that meetings of this nature should be more frequent; as he says "they might contribute to

strengthen our congregational bonds and to make all feel as *members*, and not merely as attendants on its public services." He looked forward with comfort and hope to his future ministerial prospects:—

"Jan. 1st., 1833, 6 $\frac{1}{4}$ A.M.

"It is cheering to me to believe that there is a very general disposition among the congregation, to view my efforts for the Society with friendly consideration, and willingness to give that countenance and co-operation, without which I could hope for little benefit; and also cheering, to feel assured that my younger brother in the ministry, whom you have chosen as my colleague, will join us with sentiments of personal regard towards me, and with full and earnest desire to labour with me in your service, as having great common objects in view, and (while I hope to be benefited not only by his aid, but by his younger zeal, and views derived from a different sphere of thought and exertion,) to receive from me the benefit of longer experience and of local knowledge. To all of us, and to me in particular, the results of your choice are highly important, and I have a cheerful hopefulness respecting them."

At this time the public attention was much directed to the measures for the Abolition of Slavery. It was "one of the earliest subjects which had occupied" his "mind,—one of those having national or general interests in view, which had been in" his "heart from boyhood, and which had been realized, or were still realizing, far beyond" his "expectations." Owing to the temporary residence of his eldest son in the West Indies, he was able to obtain impartial information as to the state of the Negroes, and to enter more distinctly into the difficulties attending any general measure, which was to be carried into effect in islands possessing such different local governments; and circumstances, as we have before intimated [p. 271], led

him to form comprehensive views, without inducing him to forego his principles. His interest in the question he evinced in letters to the public prints, and in communications with those who were engaged in carrying forward the legislative enactment. Lord Stanley, then Secretary of the Colonies, expressed his "approbation of the dispassionate tenor in which this most embarrassing subject" was treated by him. The Government measure, though not entirely unexceptionable, obtained his general concurrence; and in reference to the great dissatisfaction expressed at the large grant of £20,000,000 to compensate the Planters, he remarked that it was not "the twentieth part of the amount which has been squandered in our own recollection to accomplish objects of doubtful expediency, by means at which humanity shudders."* He felt himself unable to join in the attempts that were subsequently made, to procure some fundamental alterations in the measure, and he thus incurred, among those who knew him but little, the odium of being lukewarm in the cause; but his judgment was not to be carried away by his feelings,—however strong they may have been till controlled by reflection, and however painful it was to him not to *appear* to all, as he really was, the ardent friend of freedom. He subsequently wrote:—

"I cannot satisfy myself without adding, that, though I should, with more security, have seen adopted a system for the gradual extinction of slavery, different from that actually employed; yet I believe that

* The beneficial influence, which Dr. C. deemed that this sacrifice produced on surrounding nations, he mentions in note C. to the Sermon on "Christian Patriotism."

this has been highly beneficial, in preparing the Planter, as well as the labourer, for the final change; and if it were now more clear than I deem it, that this change might at once have been made with safety, yet returning in thought to the position of things in which the eventual extinction of slavery was decreed, I believe that it would have been culpable rashness in Lord Grey's Administration, when a safe system was feasible, to have plunged into immediate, unprepared, and unrestricted emancipation."

On the two Sundays in which he took the evening service after the eventful first of August, 1834, he delivered appropriate sermons from Luke IV., 16—19, in great part extempore, full of the outpourings of his own fervent and grateful heart. He commenced thus:—

"On Friday last, the first of August, by an Act of Parliament passed last August, the system of slavery ceased through the British dominions; and, blessed be God, there is no longer a slave among our fellow-subjects! Our sovereign is now the king of freemen alone. Would to God that all of every colour would learn to be freemen in the highest sense! The greatest conquest which Christianity ever achieved through a national legislature has been effected; the representatives of our nation agreed to pay the vast sum of twenty millions sterling, as a compensation to those who had a legal right over the persons and services of eight hundred thousand of our negro brethren.

* * * * *

"May the God and Father of all bless the work, and all who have in various ways contributed to commence it! may the spirit of wisdom and of love rest upon those who have now to carry it to its completion! and may the influence of this great national act of justice and benevolence contribute—it will contribute—to promote the great purposes among other nations, and especially in that great nation, united to us by a common origin, by a common language, by common interests, and by common objects!"

Mr. Wilberforce "the distinguished advocate of the cause in the British senate, had his dismissal at the time that the great purpose of his life was clearly

on the verge of accomplishment;" and Dr. Carpenter made a point of attending his funeral,* as a mark of respect to the memory of one, who, though greatly prejudiced against his views of Gospel faith, had done much to carry out the convictions they held in common as to Gospel practice. He makes an allusion to him at the close of the sermon on "The cloud not bigger than a man's hand."†

It is an interesting coincidence, that, when he delivered this discourse, the Rajah Rammohun Roy was, for the first and only time, attending Divine Service in his Chapel. He had long known and respected this eminent man, and had occasionally corresponded with him; and when, in the spring of 1831, he arrived in England, he was gratified with the hope of making his personal acquaintance. The Rajah, in the autumn of 1833, executed his long-cherished promise of visiting Bristol,‡ and was a guest with Miss Castle, of Stapleton Grove,—a ward of Dr. Carpenter's.

"Those [writes Dr. C., "Review," &c., p. 117] whom he had long honoured with his friendship, had opportunities of unreserved communication with him, on which they now dwell with deep interest and satisfaction. Several others who could appreciate his eminent qualities had friendly intercourse with him; and arrangements were making to enable more to know him personally, who had learnt to regard him with high respect. But ten days had scarcely elapsed, before the fatal

* A distinguished Member of the House of Commons obtained permission for him and a friend, to accompany the Members of Parliament who followed Mr. Wilberforce to the tomb.

† Sermons, No. X., vide p. 147.

‡ When, soon after his arrival in Liverpool, he was asked by a stranger what Englishman he most desired to see, he replied: "Dr. Carpenter."

disorder began its ravages ; and in less than ten days more, the event arrived, which has filled many a heart with dismay and sorrow."

In order to preserve his caste, he was not buried with other dead, or with the usual rites, but in a "beautifully adapted spot in the shrubbery, near the lawn," of Stapleton Grove, "under some fine elms;" he was followed to the tomb, in silence, by Dr. C. and others of his friends. "Every thing conspired to give an impressive and affecting solemnity to his obsequies."

Dr. C., who was very much affected by the event, preached his funeral sermon, on the evening of the 6th October, to a densely crowded audience. After noticing his own friendship to the Rajah, he selected as his text, Daniel VII., 13, 14, and gave a review of the labours, opinions, and character of the illustrious deceased. Many passages have a touching beauty, and might be applied with singular propriety to the writer of them. The large concourse of hearers listened to this discourse, though more than an hour and a quarter in duration, with a silent attention that he felt extremely striking. The sermon, with a biographical notice and other documents, was subsequently published, and is a production of no transitory interest.

The Rajah met in England one whom he had long desired to see, and of whom he spoke with affectionate veneration,—the benevolent Dr. Tuckerman,—whom the incessant toils of Christian love had so reduced in health and strength, that he had been obliged to visit Europe. Dr. C. writes as follows, after meeting him, for the first time, at Brighton :—

"19th October, 1833.

"I found Dr. Tuckerman with the manifestation of great weakness in the chest, and requiring freedom from exertion and excitement. * * * He quite answers my expectation. Mr. M. said, he seems an incarnation of the spirit of Christianity. What quiet conversation I could allow him to have with me, developed his plans in two cases of great interest; and gave me, in some respects, new views as to his influence, and the nature of it; in other respects, confirming what I had before believed, on experience."

It was a source of great gratification that he was able to secure him and his friend, the Hon. Jonathan Phillips, as his guests. They contracted an affectionate intimacy, that is to be renewed, we trust, where all that is imperfect shall be done away. At Dr. C.'s request, Dr. T. sat for his portrait, which is more characteristic of him, in his animated moods, than the likeness from which the published engraving is taken. Notwithstanding his infirmity, he showed all that lively cheerfulness, which those who only knew him as the earnest pleader for the poor, but little associated with their ideas of him; he felt himself, as he often most emphatically remarked, completely at home, and in company with a kindred spirit, to whom he was bound by ties of no ordinary Christian love. Though intellectually different, they had many moral characteristics in common. There was in each the same spirit of cheerful piety, which, like charity, hopeth and believeth all things, trusting with filial confidence, that the great Father is actuated by infinite love, as well as wisdom and power. There was the same faith in the good which is in the heart of every man. There was the same enlarged benevolence and

universal sympathy, combined with the tenderest affection and warmest friendship towards those most nearly united to them. There was the same ardour: in Dr. T. it was concentrated mainly on one object, and, to those who knew not how worthy it was of the greatest self-devotion, it seemed enthusiasm; in his friend it was more diffused, inspiring him in the various paths of Religion and Philosophy, Literature and Politics. Each too, worn out with incessant labour in behalf of others, met with death in the foreign clime to which he had resorted for health. Nothing was wanted to quicken Dr. C.'s zeal in the cause of those who had none to help them; but if there had been, this visit, often dwelt upon with affectionate interest, would have supplied the deficiency. He subsequently edited some extracts* from the valuable work on "The Principles and Results of the Ministry at Large," which Dr. Tuckerman composed after his return to America.

We have before intimated that circumstances led Dr. Carpenter, at this period, to interest himself more in public affairs than he had previously done. His mind was excited when he witnessed the accomplishment of objects, which he never thought to have lived to see effected. His acquaintance with some members of the Government, whose public conduct he had long respected, gave him a fuller insight into the progress of affairs; and he was led to look forward to measures which he had always deemed most important, but unat-

* "Christian Service to the Poor in Cities, unconnected with any Religious Denomination: a series of extracts from 'The Principles and Results of the Ministry at large,' in Boston, U. S., by Joseph Tuckerman, LL.D."

tainable, as now within the range of probability. Whilst thus fervent and hopeful, however, he had not the impatience which marked some of his party. He had all his life been accustomed to have his wishes frustrated and opposed before they were fulfilled; for more than thirty years he had desired Parliamentary Reform, the Abolition of the Test and Corporation Acts, Catholic Emancipation, and the Abolition of Slavery; and during most of this time he had been in a minority, and hoped almost against hope. He had learned, therefore, to bear disappointment. He also knew by experience that it is next to impossible for the spectators to understand the difficulties that beset the agents; and therefore, when they seemed trustworthy, he gave them his confidence without thinking it right to be constantly reproaching them for delay. And, once more, he had such complete disinterestedness, that he was never eager for a benefit to be conferred on the party to which he belonged, if he thought it would interfere with measures of more general utility.* With these habits of thought, it is not wonderful that he was sometimes not fully understood by those, who supposed that it was sufficient to demonstrate a grievance to induce its removal; and who were filled with an impatient desire for the universal acknowledgment of views, sometimes hastily entertained.

The Dissenters of England were at this period, for the most part, bitterly opposed to the Establishment, and considered that Government was tardy in proposing measures for their relief; but, whilst this was the usual

* See his letter to the Rev. G. Oliver, p. 319.

feeling, an Address,* expressive of confidence in Ministers, and indicating no hostility to the English Church, but a desire for its Reform, was presented to Earl Grey by the Rev. R. B. Aspland and A. Palmer, Esq., in behalf of the Lewin's Mead Congregation. It was drawn up by Dr. Carpenter, and the influential position of many who signed it, made it the object of animadversion in the local Papers.

"The Address [he says†], with all the signatures annexed, was immediately transmitted, not by ourselves, to the '*Globe*'; and was thence copied into various other newspapers. It brought upon us much obloquy; the epithets 'servile' and 'sycophant' were associated with my own name, in one of the ablest weekly journals; and I have been since charged, as having, by that Address, 'compromised the principles' of the Dissenters. But I was amply rewarded for the share I took in it, by its leading to an acquaintance with one of the liberal and enlightened ornaments of the episcopal bench,—now, I rejoice to say, become much more numerous; and the convictions which led to it were confirmed by the opinion of one of the most influential and faithful friends of our common principles, then and still in the cabinet."

The letter of Lord Holland, to which he refers, may be interesting to the reader:—

"20th June, 1834.

"MY DEAR SIR,

"I have just read, with great satisfaction, the judicious, temperate and eloquent declaration of the Bristol Unitarian Dissenters to Lord Grey. The spirit it breathes, and the earnest but unaffected language in which it is conveyed, convince me that you are the author as well as the promoter of that excellent paper; and I cannot resist the pleasure of assuring you that it is felt, not only by your personal

* The Address is inserted in the "Christian Reformer," N. S., for 1834, p. 485.

† Discourse on "Christian Patriotism," Note L.

friends, but by all rational friends to the progress of Religious and Civil Liberty, to be admirably calculated for its benevolent and seasonable purpose,—that is, of re-establishing between the members of the present Government and their parliamentary supporters on one part, and the great body of the friends of religious freedom, and especially Protestant Dissenters, on the other, that cordial concert and good understanding, which has never subsisted without procuring some benefit to mankind, and which has never been suspended without inflicting more or less injury on both. I am satisfied that, by attending to your exhortations, and yielding time and confidence to their parliamentary friends, the promoters of entire religious freedom—that ‘absolute and equal freedom’ for which Mr. Locke contended—will reap more certainly, and more rapidly too, the full fruit of all their joint exertions, than by an impatient and indiscriminate attempt to accomplish every thing at once, and at all hazards. The High Church are moving heaven and earth—‘Superos Acherontaque’—against the Government; it is by temper and reason, and their offspring, union and concert, that they can alone be resisted.

“Many many thanks for your efforts to promote that desirable end.

“Yours ever,

“VASSALL HOLLAND.”

His accordance with the sentiments expressed in this letter, led him to utter his protest whenever he thought that the Dissenters, by undue distrust and precipitation, were embarrassing those who were really solicitous to relieve them. He sometimes incurred odium and ridicule for his forbearance; but aware, as he had reason to be, that he was actuated by principles of longer and hardier growth than those which influenced many, who affected to regard him as lukewarm, he did not allow himself to be shaken from his purpose. The subsequent embarrassment caused to the ministry, by the appearance of dissatisfaction manifested towards them by the Dissenters, which partly contributed to

embolden Sir Robert Peel to accept office, proved that his course was founded in wisdom.

During the summer of 1834, he spent some weeks with his family in the Isle of Wight. On his return from it, he wrote as follows:—

“July 14th, 1834.

“When I left the island to-day, I told my friends that, as respected the island and its inhabitants, there had not been one dark spot. All indeed has been cordiality and kindness. * * * At Sandown, I had the feeling of uninterruptedness; the glorious ocean with its boundary, and the fine sandy beach, and my dear * * * children preventing undue solitude.

“I administered the Lord’s Supper yesterday; and you will easily suppose that it was not without earnestness of thankfulness, that I contrasted my present circumstances with those in which I was seven years ago. I preached in the morning the Sermon on the ‘Talents,’ and in the evening on the ‘Real Purposes of the Death of Christ.’ I have reason to hope that my services in the island have been not only acceptable, but useful. God grant his blessing on them!

* * * * *

“I have had the great satisfaction of seeing, in the ‘*Chronicle*’ of this morning, that Lord Melbourne has had committed to him the charge of forming a new Administration; and not on the principle of coalition, which would have been unworthy of the times. This is as it should be. * * * It has been a solicitous time; but I have felt more confidence in the issue than some around me. I am not surprised that you felt so much affected at reading Lord Grey’s speech. A lady whom I saw this morning told me the same thing—[that it breathed a similar spirit to that of Samuel’s Address, I Sam. XII], and I mentioned what you had said. With the newspaper, I received on Thursday evening a letter from Mr. W., written under much apprehension respecting the result, and speaking as if the ministry were altogether dissolved. I did not know that the paper contained Lord Grey’s speech; and besides I was desirous to go and meet my children who were out a good way on the beach, that I might give—my arm back, as I feared her walk would have been too long. I was ruminating on the intelligence of Mr. W.’s letter, who obviously expected that the Duke of Wellington would come in, when I acci-

dentally turned back and saw the moon walking in its brightness, and I said,—‘But the moon goes on in her course, and the tide comes up just the same; and the events of the world are under the same great directing and controlling power;’ and my heart was at rest.”

Thus the benign influences of religion mingled with and hallowed his political feelings. His public acts were performed as by a minister of Christ. He supported those whom he thought in earnest for the promotion of the great interests of mankind. He might have carried the feelings, with which he spoke and acted as a citizen, into the pulpit, without profaning it; for he was guided by principle, not by expediency; he wished that good might come, but never did evil himself, or approved the doing of it by others, to hasten its approach; and always bore in mind that God is over all, both to guide him in his efforts, to inspire patience and hope in the midst of disappointment, and to sanctify the joys of success;—his “heart *was* at rest.”

One of the few public acts in which he afterwards took a prominent part, was the preparation of an Address to be presented to Lord John Russell, with a piece of plate subscribed for by 4000 admirers of his political consistency (Nov. 10th, 1835). To the name of Russell, Dr. C. was much attached; and he entertained a high respect for one who had done so much for the cause of Civil and Religious Liberty. The dinner was regarded as an important one; and was attended by some of the nobility and members of parliament of the neighbourhood, and as many gentlemen of the city and adjoining towns as the room would accommodate. It was considered of consequence that the Address

should be judiciously drawn up, as it would do much to influence the tone of the meeting; and, from the state of party in the city, many of the leading Reformers had great misgivings as to the result. Lord John Russell desired to peruse the Address previous to its presentation, but he was perfectly satisfied when he heard who was its author; and it was very highly spoken of by other competent judges. This may appear an instance in which he promoted good order and unanimity, by departing from that line which some would prescribe for a minister, but which it is perhaps well to allow the sober-minded and judicious to draw for themselves.

Though the last few pages represent Dr. C. as one who took an active interest in "the rapid progress and even general adoption of those principles," for the spread of which he had long seemed to struggle in vain; he did not neglect the more private duties of his office. At the time that he was staying in the Isle of Wight, he received information that Miss H., a member of his congregation, who was then wasting under a disease which afterwards proved fatal, had been disturbed by the injudicious efforts of a former school-fellow, Mrs. —, belonging to the Establishment, whose fears for her friend's salvation led her to urge the consideration of doctrines upon her, and to induce the Hon. and Rev. B. Noel to write to her on the subject.

When Dr. C. heard of this ill-timed effort to "make one proselyte," he addressed a letter to Mrs. —, some account of which he gives as follows to Miss H. (June 3rd, 1834). After adverting to the calm and happy

manner in which Unitarians were often permitted to testify in their last moments the holy influence of their faith, he continues :—

“ ‘I wish, dear Mrs. —, I could implant in your mind my own firm conviction, that in every form of doctrine in which the spirit of the Gospel is clothed, that spirit may exist to guide, support and sanctify : and often in its influences completely overcomes those of external clothing. You cannot think my form more erroneous than I think yours ; I have the greater happiness of believing with all my heart, that both with yours and with mine, there may exist that common spirit,—the spirit of Christ, in which alone the essence of Christianity consists. Without it, the purest faith is of no value before God.’ ”

“ ‘I then entered into some arguments to show that she need not have the agonizing feelings which she expressed, respecting your spiritual safety. I urged, that, even if her opinion were true, respecting the manner in which the work and death of Christ effects the salvation of mankind, there is no Scriptural ground to believe that the reception of it is necessary to salvation. ‘The plain fact is, that in him we have redemption’ (—as I afterwards said, ‘that he was the channel of God’s mercy’) through his blood, even the remission of sins ; but in what way is a matter of *opinion*. No one can have a right to make his opinion as to it an essential condition of final acceptance. Our Lord describes the transactions of the decisive day ; but he gives no reason for fear to any but the workers of iniquity.’ ”

“ ‘Recollecting the strength and earnestness of Mrs. —’s expressions, I said afterwards :—‘It is possible to make the hearts of those sad, whom God hath not made sad, and I entreat you under solemn conviction, to leave your friend to the composure which she needs, and to satisfy your heart with the prayer of Christian love. You may yet see reason to believe that her reliance (and mine for her) on the mercy of God in Christ Jesus, is an anchor of the soul sure and stedfast.’ ”

“ ‘It is of great moment,’ I elsewhere said, ‘that we distinguish between what is explicitly and clearly *taught* by *Revelation*, and what *we infer* (however close and sound our inferences may appear to us) from the express teaching of Scripture. Permit me to urge on your conscientious desire to keep close to the faith of the Gospel, that you do not represent any inference you may draw from its teachings, as an essential part of it ; but at any rate, that you avoid pressing such

inference upon your weak friend, (unable to struggle with such representations but with great risk to her strength,) till you can shew that it is expressly and unequivocally made the condition of acceptance. Can you suppose that I, or any other cordial believer in Revelation, could hesitate in receiving any doctrines we saw declared by it? and can we suppose that God would have made any doctrine essential to salvation, without such express declaration of it, as to make it manifest to any one who desires to do His will? Shew me such express declaration of *your explanation* of the way in which the death of Christ works out our salvation, and I will accept it at once as the doctrine of the Gospel.'

"I hope, dear M. A., that you do not harass yourself with doctrinal subjects. The one thing needful is, a dutiful, pious, humble spirit, controlling the dispositions and affections, and bending the will to the will of God. The contemplation of the word and character of Christ, the exercise of piety towards God and trust in Him, the maintenance of patience in your little and in your greater trials, the calm and thoughtful perusal of the devotional and practical portions of the Scriptures,—such as cherish Christian faith, hope, and charity, will be of infinitely more value to you, than now seeking, or perplexing yourself with, points of doctrine. Mary's good part did not, we are sure, consist in the doctrines which your friend holds; for these were certainly not taught by Christ while on earth."

We have inserted the foregoing extract, as a specimen of the manner in which Dr. C. executed the irksome duty to which he was often called, of admonishing those who attempt to terrify the dying into a feeble assent to their peculiar doctrines. We select another letter (from many which present themselves almost of equal interest) in which he soothes and supports the drooping spirit:—

"Exeter, 16th July, 1834.

"I hope, dear M. A., you received my note, hastily written but I hope intelligible, by Mr. P. I left the island on Monday afternoon, had a pleasant sail up the Southampton river, and in the evening should have written to you to send off the next morning; but was

detained at Mr. M.'s longer than I expected. I reached Exeter last night, about 10 o'clock, after a fifteen-hours' ride, and (I need not tell you, who know in some measure how I am blessed with friends,) received a cordial welcome. Exeter is surprisingly altered, as I have seen even already; but my friends, though (the young especially) they look 8 years older,—for it is 8 years since I have seen them, are unaltered, and their friendship is strong as when I left them just 17 years ago. I entertain the full expectation that Christian friendship will survive the grave, and form part of our happiness in the Father's house in Heaven. I wrote a hymn, as I could find no other to suit me on the subject. It is in our Bristol Collection, beginning,—‘The hour must come—the closest ties,’ &c.* Perhaps some morning you may like to read it, if you still read to yourself. If you do, there are several hymns in the latter part of the book, which, one at a time, may contribute to give your thoughts the direction which your heart desires. There is one which is very interesting to me. ‘Be thou my Shepherd, gracious Lord,’ and it may contribute to cherish the sentiments which weakness, and the sinking of the bodily frame, may sometimes make it difficult to keep in the view of the mind. Do not be discouraged, beloved child, if you find it so sometimes. The gentle submission of the heart will be accepted by him who knoweth our frame; and remember that even the great Captain of our salvation knew what darkness, and sore amazement, and weariness of spirit meant. Jesus has trodden in the path by which, by a slower progress, thy Heavenly Father is leading thee; and bowing as thou dost, I am persuaded, with filial resignation to His will, fear not, neither be dismayed; He will be with you even to the end, and you may rest humbly in the hope, that the Saviour, who in spiritual presence is with his disciples, will be now a mediator of grace to you, and will own you as his on the decisive day.

* The 4th and 5th verses of this hymn (No. 457), are as follows:—

“The hour will come—the closest ties
Which bound on earth shall be renew'd;
When all shall live, that sanctifies;
And all that sullies, be subdued.

“Then shall we see the lov'd we leave;
Rejoin the friends who 've gone before;
United bliss from Thee receive;
And dwell with Jesus evermore.”

“If the constant engagements of this day permit, I hope to write for you a short prayer, to be used by you, if you find it suitable to your needs.

“I am writing in a room consecrated to my memory by the tender recollections of its being the scene of the last days of one of my most beloved and deserving young friends, Mrs. G. K., formerly M. B., the older friend of M. and A., one of my earliest catechumens, and of whose acceptance I entertain no doubt;—dutiful, humble, serious, affectionate, charitable she was in life; in sickness and sorrow a holy peacefulness was over her heart; and in the bed in which I have this night slept, I saw her lying, awaiting her change, and she left the world in peace. I have no better desire for you, dear M. A., than that this dismissal may be yours, and your progress towards it, supported as hers was by the aids which are always nigh.

“Thursday Morning.

“I have been writing the enclosed prayer; if you find, after two or three times employing it, that it does not, as I wish, assist you to raise your heart to God, be assured that a few simple aspirations of your own soul are the best offering, and will be accepted by Him who readeth the language of the heart.

“Affectionate remembrances to those around you. Yours ever, with Fatherly affection in the bonds of the Gospel.

“LANT CARPENTER.”

PRAYER.

“O thou Father of mercies and God of all consolation! God and Father of our Lord Jesus Christ! Hear Thy suppliant servant who in her tribulation calleth upon Thee, encouraged by him to come to the throne of grace, to seek for mercy, and grace to help in time of need.

“Under a consciousness of sin, of weakness and of spiritual imperfection, I humbly fly to Thy promises of mercy in the covenant of the Gospel. I have done that which I ought not to have done, and I have left undone that which I ought to have done. May my affliction contribute, by Thy grace, to make me more fit for Thy mercy and acceptance through Christ Jesus. Grant me Thy grace, O God, to enable me to bear with a Christian spirit all that Thou hast appointed for me; and may I look unto my Lord and Saviour, who, through suffering and in death, was entirely resigned to Thy will, and committed his spirit into the hands of Thee his Heavenly Father.

"Blessed God, chasten my soul to humility and penitence; yet grant me, if it be Thy good will, some portion of that hope which maketh not ashamed; and that peace which passeth all understanding. May I ever feel that I am in a Father's hand, and trust in Thy grace for pardoning mercy, and for a resurrection unto eternal life through our Lord Jesus Christ.

"O my Heavenly Father, let me never, through weakness of body, or darkness of mind, lose my confidence in Thy love to Thy children, whatever the path through which Thou leadest them; but let Thy rod and Thy staff be my stay and my comfort. If it be Thy good will, let a cheering sense of Thy presence be ever with me; but above all, sanctify all Thy dealings to me to the welfare of my soul. May everything Thou causest me to bear lead me nearer to Thyself, in the spirit of Christ Jesus.

"O God of mercy, comfort and bless my dear relations and friends, and sanctify my affliction to them. May it lead them more to consider the end of all, and apply their hearts unto wisdom. Teach us all to live as those who are to live for ever; and may we all meet together in our Father's house.

"I thank Thee, gracious God, for the mercies attending my afflictions; and among them for the kindness and aids of love, and of Christian affection. Grant that I may always be able to receive them with thankfulness, and with an un murmuring patience.

"I commit myself, O my Heavenly Father, to Thee, through him that loved us, and gave himself for us to redeem us from all iniquity. May I be his, living and dying, at the last great day, and for ever! Amen!

During the past period, he had paid considerable attention to critical pursuits, which afforded him some of his chief pleasures; and, at the close of the year 1835, he sent to the press the last sheet of the first edition of the "Harmony of the Gospels," which had been in the printer's hands for fifteen months, during which time "the execution of the work had been the leading object of his study and labour." The technical difficulties were very great at first, though he had for some time employed a Harmony of his own construc-

tion. He found it desirable, in order to show the agreement of the different Evangelists, to undertake a revision of the translation, which "increased ten-fold the labour required;" he felt himself, however, "amply rewarded, by a more definite apprehension, in various parts, of the import of the all-important records, and by the perception of numberless indications of authenticity, which, but for such examination," he "might have passed by." His early desire for such a revision is expressed in the Scheme for a New Translation which he drew up at Glasgow [vid. p. 68], and the object had never been entirely out of sight. The Dissertations contain the result of investigations, pursued at intervals during a period of more than thirty years, of which the New Testament Geography [vid. p. 163] showed some of the fruits. In accordance with the principles laid down in this little volume, his friend Professor Palfrey, of Harvard College, New England, published a "Harmony" in 1831; and in the same year, he himself gave a full exposition of his principles, in the "Monthly Repository," in a series of articles commencing in a "Review of Mr. Greswell's Dissertations."* He subsequently called his work "An Apostolical Harmony," because "in close accordance with the order of the two Apostolical Evangelists;" it was founded on the most ancient opinion—that our Lord's ministry continued but little more than a year; and does not, as was the case with Dr. Priestley's, require any alteration in the text to carry out the principle.

* Other papers on the subject may be found in the "Christian Reformer" for 1835.

The Bipaschal system will seem to many, not only to be consistent with Scripture, but to make Scripture more consistent with itself. The history of our Lord's ministry assumes a more satisfactory fulness, when we believe that it only records the events of a single year; and the crisis of his death follows within a more reasonable interval the predictions which he gave of its near approach. In the preface to the second edition, Dr. C. adopts the declaration of an American friend, "It gives me a clear view of the course of our Saviour's ministry, and has in this way added much to my spiritual happiness."

"I have," he continues, [vid. 1st Edition p. cxxiv.; 2nd Edition p. vii.] "at different times, been occupied in drawing up narratives, some extending over a life,* others involving the guilt or innocence of individuals in particular circumstances,† and one respecting a most eventful and crowded period of a few days;‡ and, in the latter case especially, from a variety of conflicting documents, and other sources of evidence; and I cannot but believe that the habits of judging, on such subjects, to which I have thus and otherwise been trained, have been, in this work, of peculiar aid for the attaining of an accordance with reality. In the leading, and indeed in all essential points, I have a strong conviction that I have attained that accordance. I cheerfully hope that this volume will aid others in the

* Memoirs of Mr. Ross, Mr. Johnson, that which he commenced of Dr. De Lys, &c.

† Among these may be mentioned the case of Courtenay, alluded to p. 363.

‡ The account of the Riots in the "Monthly Repository," vid. p. 362.

contemplation, and lead some to the dutiful study of the work and character of him, whom to know, as we may know, is to love and to revere: under a sense of responsibility to him, I have pursued this, the most interesting labour in which I was ever engaged, and have already had an ample reward: and I now humbly commend it to the blessing of his God and Father."

His own earnest convictions, the varied emotions which the study of so many years had connected with the subject, and his belief that his hypothesis increased that vivid feeling of reality which is so essential to those who desire to derive the full benefit from Scripture, made him take a deep interest in the dissemination of his opinions. The "Harmony" was accompanied with Dissertations and notes: the latter "are only such as the narration or the rendering required; and they present the compressed results of critical examinations, which to have detailed would have required volumes:" the former are principally devoted to the full elucidation of his principles. The one, however, containing the outline view of our Lord's ministry, (which has been published separately*) will be interesting to the general reader; and the third, which "is occupied with the political and geographical state of Palestine, at that period, and presents a descriptive survey of the districts where our Saviour resided or journeyed, will aid in following him in his labours, and in realizing the transactions recorded." Perhaps

* "The Acceptable Year of the Lord." A Brief Narrative of our Saviour's Ministry, according to the arrangement of the "Apostolical Harmony."—12mo.

no one was more fully acquainted than he was with the subject of this Dissertation. Though he had disposed of the copy-right of his New Testament Geography, he added continual improvements to the different editions as his knowledge increased: and he always procured every work of travels in the Holy Land that was accessible to him, and compared the different accounts. He seemed almost as familiar with the respective places as if he himself had visited them; and this gave a peculiar vividness to his details. He found the morning the most uninterrupted time for his labours, and often rose between four and five, spending the hours before eight o'clock in close but refreshing study; this was to him the most delightful portion of the day; and, when he joined his family at breakfast, his face would wear an expression not easy to be forgotten, as he would say,—“I have been with the Lord in Galilee this morning.” Those who saw him might indeed take “knowledge of” him, that he “had been with Jesus.” Deeply convinced of the importance of information on these subjects, he neglected no opportunity of communicating it; and had delivered gratuitous lectures on the Holy Land, which were well attended, at the Literary, and also at the Mechanic’s Institution.

Whilst he was preparing the work for publication, in Dec. 1835, he was attacked by sudden and very alarming illness. His health had been affected by a succession of short nights, and by other causes; and, on a day when all his time was fully occupied, he was asked to attend a poor person who appeared dying,—an invitation that no considerations for himself could induce

him to decline—which increased his feeling of inability to do all he purposed. Before he could return home, he was seized with a violent giddiness, and nausea; and was conveyed to his family in a state which gave them the most melancholy apprehensions. During that evening and the next morning, there was every cause for alarm; but at length the prescribed remedies had the desired effect; and he was soon afterwards able to write to his son:—

“I ought to add in relation to my sudden and severe (though short) indisposition, that it seems to have arisen from indigestion, acting on the head; and for about 16 or 18 hours I was in a state which gave those around me much solicitude; but all moved with love and composure, (Mr. E. was much with me in skill and kindness); and for myself, my mind and external sensations were never disturbed. The attack affected my muscular stability, and produced great sickness and faintness. I am thankful that I am able to *work*, though quietly.”

In the ensuing summer, 1836, he executed his intention of attending the annual examination at Manchester College, York, where one of his sons was then studying, and of which he was one of the Vice-Presidents. His letter to the “Christian Reformer” (N. S. III. 555), shows the interest that he took in the proceedings. It concludes as follows, (he is adverting to the defects which some attributed to the system):—

“For myself, looking at the advantages possessed by the students,—so incomparably superior to any enjoyed by the students at Northampton, where I passed my first academical year, and recollecting the means which we employed there among each other for our improvement in the requirements for the ministry, I am satisfied that what is most wanting will be best supplied by the spirit of the students themselves, and by their own self-culture.

“One advantage I have myself derived from my recent visit to the

College is, that I have gained a personal acquaintance with every student, and that I may hope, through their better knowledge of me, to be enabled to aid them individually in their present duties, and perhaps in their future service."

The reader may be interested in the following particulars of this journey, extracted from letters to a young friend labouring under illness, from which she never recovered, and to whom he stood in the place of that earthly Father whom she had lost:—

"Leeds, July 1st, 1836.

"My journey has led me through a fine country, and has shown me much which I had not seen before; but, except the Malvern hills, and one view near Derby, I have seen nothing which has given me more pleasure than the walk from S—— to Redland, which, in some of its scenes, I now see in the mind's eye, with the entrance into the fields, as seen from your window; and then I see you, and I picture you, I am happy to say, as I saw your face more than once, gentle, peaceful, dutiful, and, I believe, hopeful. Just now, you are all preparing for bed; and I have every face among you, coming up, as at different times I have seen you. May the blessing of God rest on you all!

"By leaving Leeds about 2½ on Sunday morning, I reached York at five, sleeping the whole way. I then went to bed, and after breakfasting, went with R. to St. Saviour-gate, where I joined in the Psalm of hope, and trust, and praise, with an assembly with whom my heart united, and especially with Mrs. —, by whom I sat: coming in while they were singing.* Mr. Wellbeloved preached from the beautiful passage in the Psalms, 'Why art thou cast down, O my soul, and why art thou disquieted within me: hope thou in God.' The sermon breathed the sentiments of a much-tried and disciplined heart; and the whole service was well calculated to lead the soul to quiet hope in the care and guidance of our heavenly Father, and to impress those views which enable us to lay our hearts to rest in His will. Both then, and when I was myself in the pulpit in the afternoon, I was not unmindful of you, dear H. May you be enabled to hope humbly and dutifully in God!"

* The service commences with a hymn.

After giving some account of his engagements, he proceeds:—

“Perhaps on Sunday, (as Mr. Wicksteed has urged me to take the Lord’s Supper service for him,) I may use the very same service that you have;* and, at any rate, my heart will not be without thoughts of you. May the peace of God in Christ Jesus be experienced by you! and may all the comfort and improvement you may experience in your bodily health, enable you more to give your heart to the Father of mercies and all consolation!”

“Singleton, near Manchester, July 8, 1836.

“MY DEAR ———,

“Since I last wrote to you from Leeds, my days have passed on in an incessant course of change, furnishing much to interest and much to fatigue; but, on the whole, refreshing to the body (except the too short and interrupted periods of sleep), and cheering to the mind. I have enjoyed much the intercourse I have had with old friends, and the personal acquaintance I have formed with many others; and I shall, in more quiet than I can at present have, review many of the scenes of nature and of art which I have witnessed, and the various communications I have had with those of like mind with myself, with true pleasure.

“The day after my letter, (only last Saturday,) I went in the morning to see Kirkstall Abbey—more extensive, but not nearly so beautiful, as our Tintern—and also the mills belonging to Mr. ———, father of the *three* sisters who were with us some years ago. These mills, from the nature of the work, are remarkably clean; and, from the great care of the owner, are singularly well regulated. I saw about 500 persons at work. A great number of these were children, under the age of 14. I looked little at the machinery, and directed my attention to their faces; and I never saw, among the children of the poor, more striking manifestations of health, intelligence, and happiness. I suppose that they saw a complacent look on my countenance, but certainly I received from them, though they knew nothing of me, a number of cheerful smiles. In one room there were about 100 young women, perhaps from 16 or 17 to 25: and more of decency in dress

* A copy of which he had sent her.

and demeanour, as well as modesty of countenance, there could not be. At the end of this room was a woman of about 40; and I asked her if any efforts were made to keep families together. She did not seem to understand the object of my question, and replied, 'If you were to live here seven years, you would never hear a wrong word among them.' Round the extensive court which surrounds the mill, I saw many neat cottages, and not far off, a good many others, belonging to Mr. ———; and, on expressing to the foreman, as I left the court, the great interest I felt in what I had witnessed, he said that Mr. ——— was a philanthropist, and that he regarded the people whom he employed, as next his own children.

"In the afternoon I went to see Temple Newsham, formerly the residence of the Knights Templar: and saw a woody region, 'bright with summer, and glowing with beauty;' and I could not but feel, that 'the Lord is good to all, and his tender mercies are over all his works.' On Sunday I preached in the morning, and again in the evening, Mr. Wicksteed administering the Lord's Supper, in a manner which I found refreshing to my spirit, and interesting to my feelings. I had among my hearers eleven pupils, * * * and in the evening, in consequence of public announcement, there was a large congregation, closely filling even the aisles, to whom I preached on the purposes of the death of Christ, disclosed in the Scriptures. The next day I visited various friends; and in the evening took tea with about 400 people, chiefly members of the congregation, but with a good many, ministers &c., from a distance. The meeting was held in the Music Hall, and all the arrangements were thoroughly well made, so that the proceedings were very pleasant as well as beneficial. There was nothing to cloud the interest and character, as a meeting for religious purposes. That day I received a letter from Mrs. C., from which I learnt that she had seen you. I need not say with what interest I read her account of her visit at S——.

"The next morning, Tuesday, while R. was setting off for Birmingham, I was doing the same to Todmorden, to see the Misses ———, on my way to Manchester. I had a very interesting visit there, with my two young friends, and seeing their father's great mills. (Liverpool, Saturday, in the *Athenæum*.) I was going to add, that in their valley, (which extends eight or ten miles between hills, often picturesque and wooded,) I witnessed the awful displays of Divine power, in the lightning and the crashing thunder, accompanied by heavy rain and hail. It is solemnly interesting to see these phenomena

in the midst of the beauties of nature, but still more in the scenes of mountain grandeur."

In the month of August in this year, the Annual Meeting of the Western Unitarian Society was held at Bristol [vid. a full report in the 'Christian Reformer,' N. S., III., 655]; it was rendered peculiarly interesting by the attendance of many of the most eminent men in our body, who were assembled for the approaching festival of science.

After having met at York and the four Universities of Oxford, Cambridge, Edinburgh, and Dublin, the Council of the British Association of Science acceded to the wishes of many of the principal inhabitants of Bristol, that the next meeting should be held in their city. These assemblies were always peculiarly gratifying to Dr. Carpenter; they afforded some among the very few occasions on which political and religious differences were forgotten, and men of every party and every creed joined together with cordiality in one common object. He often described the pleasure he felt when, at the University of Oxford, degrees had been given, amid general plaudits, to Messrs. Brewster, Faraday, Browne, and Dalton, all of them Dissenters from the Church of England. To see such liberality in the seat, as it is commonly regarded, of prejudice and exclusiveness, led him to look forward hopefully "to the prospect of universal charity, love, and peace," when "we shall have the great High Church of Universal Christianity,"—['Christian Reformer,' N.S., III., 508]. These meetings also brought together from a distance old friends, and

made him acquainted with many men of superior minds.

As he had been instrumental in procuring this early visit from the Association, he did every thing in his power to prepare for its reception; and his habits of arrangement and order were found of essential service. He took no part in the meetings, except to read a paper on a mode of teaching the blind to read by the employment of an embossed stenographic character (invented by a resident of Bristol) which displayed considerable ingenuity, but which did not seem calculated for general adoption. He also aided in the institution of the Educational Society, to meet at the same time with the Association; as he much regretted that, whilst by its title it was not restricted to the advancement of Physical Science, it should exclude that important science—the Science of Mind. He did not himself profess to keep pace with the discoveries which Philosophy was constantly making. His scientific knowledge was various and extensive; and when, as a younger man, his attention was more devoted to such pursuits, he showed powers which promised no common eminence, if he had made them his chief object. He possessed, for a private individual, a valuable collection of apparatus; and though he could not materially increase his store of knowledge, from the multiplicity of his other pursuits, he did not lose that which he had acquired, and which he was always ready to enlarge by communication with those who were acquainted with the newest discoveries: and when in Paris, during his long illness, he had taken great interest in many of the scientific lectures which he

attended. He had many qualities which made him a successful experimenter. The instructions which he gave were characterised by their clearness and precision, and by the patience with which he persevered, till he saw that the idea which he wished to convey was fully received; whilst his facility in communicating knowledge, generally engaged the interest of his hearers, whether he addressed his own pupils or a larger audience.

Though in the assembly of those who were most renowned in the fields of physical philosophy he could aim at no distinction, he was respected, not only for all that he had certainly done for the diffusion of science wherever he had resided, but also for the known worth of his character; and he had much pleasure in administering hospitality to some whose genius has raised them to eminence, and whom nothing but a common love for knowledge could have introduced to him, and brought to meet round his table. In general he had the consciousness that his influence was lessened, that his wishes were thwarted, and his motives misinterpreted, by those who felt a bitter prejudice against his opinions. He had good reason to know that he might have attained a high station in the Church, if he could have renounced his principles; and that, if he had engaged in any other profession, his talents would have acquired him the respect which was denied to the "Socinian Preacher." It afforded him a natural, and not a culpable gratification, when he was allowed to associate as an equal with those whom he could not in candour think greatly his superiors; but he had a much higher pleasure in observing the spread of that general

liberality of sentiment, of which this was a sign; and, firmly convinced, as he was, that truth is of God, and therefore cannot be inconsistent with itself, he rejoiced in the diffusion of light from all quarters; knowing that though the darkness of the spots still benighted would appear at first greater by contrast, it would gradually be dispersed by that glorious dawn, which at length will be perfected into endless and unclouded day. To those who have witnessed the enthusiasm often manifested at these meetings, there will be no difficulty in believing, that the mind of Dr. C., always capable of high and exalted pleasures, was filled with almost overflowing delight.

At the close of the year, his Colleague, the Rev. R. B. Aspland, M.A., left Bristol, to undertake the charge of a very respectable Society at Duckinfield. The period of his Co-Pastorship was one of the happiest in Dr. C.'s life. He was not free from trials and afflictions; but he felt himself to be discharging his duty, not, indeed, according to his standard—for that was always above his attainments,—but with comfort and success. His Colleague, by taking his full share of the pulpit services, and by aiding him in his catechetical labours, made his burden more light than it was at any other time. And what was to him, perhaps, a matter of greater consequence, there was a regularity on which he could depend, and of which the circumstances of the congregation henceforth deprived him. Uncertainty in his engagements was much more trying to him than the amount of them. Always methodical, he was accustomed to discharge his various duties by great

attention to plans; and if these were disregarded by those, who, from his readiness to oblige, were not rendered aware of the inconvenience they caused him, he felt himself perplexed and disabled. He was afterwards no longer able to pay that constant attention to his catechetical classes which he always deemed so important; and nothing harassed and distressed him more than the feeling, that duties were pressing upon him, that he knew not how to perform. During the period we have been reviewing, however, he accomplished many of the objects on which his heart had been set; and he had greatly increased his knowledge of Scripture, by the close study he gave to the preparation of his Expositions, and of the Dissertations for the Harmony. On Christmas day, 1836, he expressed his belief that it was the happiest period of his life. Strangers, who only knew him by the active services in which he was engaged, spoke of him as "venerable," and considered him as one advanced in years. He was now fifty-six, and liked to speak of himself, as his friend Dr. Tuckerman had done, as on "the sunny side of fifty;" he felt that he had not been idle in the vineyard, and that others might now bear some of the burden and heat of the day.

In Bristol, it has long been the custom to have Anniversary dinners in support of the funds of three Societies, instituted for the relief of the poor, in honour of Colston, the famed and munificent benefactor to the city. These meetings have a political character; and at one—the Anchor, supported by the Liberal party, among whom his own congregation held an

important station,—the ministers of Lewin's Mead not unfrequently attended. In returning thanks at the dinner in 1836, when one of his friends was President, in behalf of the ministers of Religion of all Denominations, Dr. C. stated that, though he would never shrink from the expression of his opinion, or from any public duty, the time was now come when he might be allowed to retire, leaving the field open to younger men. As he considered that the country was more fairly represented in Parliament than at any former period, that his city was at length governed by a corporation of its own election, and that many enlightened advocates were now to be found of the cause of universal freedom, which, when he began his career, had comparatively few who ventured openly and effectively to support it,—he felt that he was authorized to withdraw from public political service. In reference to his conduct as a citizen, we may quote part of a letter written to a friend about this time, which he has inserted in the preface [p. vi] to his Sermon on “Christian Patriotism :”—

“I have always felt it a part of the requirements of *religious* duty, to do what I could, when *my* services appeared to be really called for, to support that system of politics which I regard as most promotive of the great purposes of national welfare and social improvement ; and when there were few that could and would labour for objects that my judgment approved, I thought it my duty to come forwards, partly to aid in carrying them on, and partly to give such encouragement to others who were so engaged, as might check what I deemed hasty and harsh, and promote moderation in word and action. I have often done so when I knew that my course was unsatisfactory to several of my valued personal friends, and censured by many others : yet I can say that, with scarcely any exception, I do not recollect a step I have taken which my judgment does not fully approve on the

review of the circumstances ; and certainly do not believe that I ever said anything in a public meeting which was not calculated to promote, with firmness in the great purposes in view, a temperate spirit in the pursuit of them. I have, at times, resisted the course of popular assemblies, where I had little (though honourable) support in the endeavour, successful or not, to prevent what I could not approve."

Though not generally striking as a political speaker, his deep and melodious voice, his fluency of language, and his self-possession, added weight to the influence which his character afforded him ; but it was frequently his irksome duty to check those whose general principles he approved, from a fear lest they should be led into extremes, injudicious in themselves, and which might produce a re-action in the public mind. His unimpeached integrity, candour, and what has been termed an "Old-English love of fair play," prevented him from ever being led away by party ; and those who could not enter into these qualities groundlessly suspected him of wavering. At the same time, that principle of faith which was so strong within him, led him to place greater confidence than others felt, in public men of whose honesty he was convinced, and whose course he had long watched and approved. His acquaintance with some members of the Cabinet led him more fully to appreciate the embarrassments of their position : and he also had the feeling, that the duties of a ministry were different essentially from those of a party in opposition ; that it was desirable that a government should take into account *all* the interests of a state, whether or not they appeared entirely to agree with their own ; and that it was their business to direct and render effectual, rather than to urge on and incite,

the progress of public opinion. When he was called servile and a sycophant, after the address to Earl Grey, he remarks :—

“I should have deserved the first if, from the fear of such imputations, I had shrunk from what I deemed a public duty ; and as to both, I know their injustice. I have been honoured with the occasional correspondence of one member of the Government, and have had access to others ; but I never sought or desired a personal favour from any ; and the only applications I ever made for others, were in behalf of a deserving Clergyman of the Church of England in a midland county, of the son of one of my orthodox brethren in Bristol, and of a poor Irish convict [vid. p. 363], whose innocence I had established, and whose restoration I urged, when it appeared probable that the Secretary of State would shortly lose the power of granting it.* On the Dissenting question, I have availed myself of the means I possessed, to state freely the objections which I felt myself, or which I knew were extensively felt, to measures proposed ; and all I have written might meet the public eye, without giving me any fear of censure from the judicious and fair-judging, even among my opponents.”†

* To this we may add the circumstance, alluded to in the following minute of the “Bristol Liberal Association,” 19th August, 1836 :—“The Secretary reported a Clause introduced into the Common-fields’ Inclosure Bill by Lord Holland, which would prevent the contemplated effect of that Bill as it regarded Durdham-Down ;—also, that Lord Holland had been induced to interfere in the matter, through the solicitation of the Rev. Dr. Carpenter : whereupon

‘It was unanimously Resolved,’—

‘That the thanks of this Association be given to the Rev. Dr. Carpenter, for the ready assistance afforded by him in procuring a clause in the Common-fields’ Inclosure Bill, exempting waste lands in the vicinity of large towns from the operation of the Bill.’ ”

His exertions on this occasion, though unambitious, were of no slight utility, when we consider the benefit which arises from the public enjoyment of these healthy and delightful spots. Subsequently he was the means of serving others by his access to the government ; but he never wished that on his recommendation a request should be granted, but that it should meet with fair investigation.

† Letter to the “Bristol Mercury,” July 9th, 1834.

He certainly felt it a privilege to possess the friendship of Lord Holland, Lord Ebrington, and others ; and his readiness to communicate the sentiments which those statesmen entertained on the principal questions of the day, might have been attributed by some to vanity ; but of this motive we believe that he was unconscious. His fault perhaps was, to judge too much of others by himself ; he naturally supposed that those around him would be interested in that which deeply interested him, and in general he was not mistaken ; he also undoubtedly felt pleasure in the fact, that ministers of the crown did not disdain a "Dissenting teacher,"—because it proved the increased liberality of the times : this was peculiarly striking to him, since it was in his own recollection, that the Government had looked calmly on, when Dr. Priestley was burnt out of his house, and finally obliged to leave the country, for the maintenance of opinions similar to those which he himself professed.

Before we digressed, to take a brief survey of the principles which actuated Dr. C. in his public life, which was now drawing to a close, we remarked that he cheerfully looked forward to that gradual retirement from his active labours, which he expected to precede his final summons. During the last few years, death had robbed him of an unusual number of those whom he loved and valued. In the year 1833, his eldest brother was removed, and he went to London to attend his funeral. "I had never before [he writes] had to experience in such circumstances the simple sorrow of natural affection ; but it was no bitter sorrow, yet it was very affecting." It was on Sunday, and he remained

to the morning service. "The hymn before sermon [he continues] was our sweet hymn, 'Lord, we adore Thy wond'rous name;' the tune was, I think, St. Ann; I essayed to sing, but I found it best to be silent, but it was sweet to the soul." Two years after [March, 1835] he was called to pay the same mark of respect to his venerable mother, who died at the age of 85.

"I came up [he writes to his son] as your mother has informed you to attend the last offices of filial respect and affection to my beloved and greatly-esteemed mother. The event came at the last rather unexpectedly, and it could not but be very affecting to me, and to us all; but it has no bitterness in it, either in retrospect or in prospect. She was herself full of peaceful hope, and her dismissal was as gentle as we could desire. As respects the services of tender love, no parent could desire or receive more. * * * With lessened numbers the family all met together on Thursday, for the first time for thirty years, and I hope the meeting was for good."

In the preceding winter he had lost many younger objects of interest. "My heart [he says, December 15, 1834] is very full. My children (I told Dr. Tuckerman yesterday)—not of my own family—are dying around me. Miss Castle* is gone; Miss H.,† I suppose, will be next; we apprehend M. will soon follow. 'The will of the Lord be done.'" In the cases that came under his observation, he observed with earnest interest the power of Unitarian views of Christian faith, to support and elevate the mind in the prospect of dissolution, as well as to cheer the mourner; and he felt deeply pained at

* It was at Miss Castle's residence that the Rajah Rammohun Roy had died on the preceding year. She was Dr. C.'s ward, and had, not long before, come of age; he took a deep interest in her.

† The lady to whom the letters are addressed, pp. 386—389.

the assertions to the contrary, which were made by the Hon. and Rev. Baptist W. Noel, in one of his publications. His own full experience and ample observation of the value of his principles, led him to address to this gentleman a letter, which was subsequently printed.*

In the spring of 1836, the Countess of Suffolk died, whom he loved and honoured much:—"My heart [he says] is heavy." Though attached to the Establishment, she was devoid of bigotry; and it was only a month before her death that she had written to him, to mention the interest she expected to feel in the "Harmony," which she had just received. "Sacred history [she said] is more to my taste than any other kind of reading, and it ought to be so, the nearer we feel ourselves approaching to what must be the term of all our temporal concerns; though that taste must be restrained so far, that it should not interfere with the time that ought to be devoted to *doing* good." Her life was in general accordance with this expression of her feelings, being not only devout, but well principled; and Dr. C. felt that, though of a different creed, she possessed that "common Christianity" which admits of communion of spirit among all who hold it. His Hymn-book she had often by her, and highly prized. During a period of twenty years, from the time when the first of her five sons was committed to his care, he had ample opportunity of becoming acquainted with her excellence as a parent, her desires for the eternal as well as temporal

* It was printed, with his Letter to the "Standard," when he visited Glasgow, in 1837; and was inserted in the "Unitarian Baptist Advocate" for the same year, pp. 245—250.

well-being of her family, and her active, though unassuming piety; and he felt deep sorrow at her unexpected removal.

In the autumn of the same year he lost the young friend to whom the letters are addressed [pp. 396—399], who had been committed to his especial care by her eldest sister on her death-bed. He had engaged to preach a Charity Sermon at the New Meeting, Birmingham, and he hoped, by leaving Bristol in the middle of the week, to have accompanied one of his sons who was journeying northward; but her illness detained him to watch by her sick-bed, and he thus communicates the event which soon followed:—

“I cannot write much, nor enter at all on the topics on which I wished, dear R., to have conversation with you, as we journeyed together; but I cannot let this letter go without some lines from me. I have experienced much of the simple and physical influences of sorrow in this case, as when my beloved mother died; but in this, as in the former, sorrow is without bitterness. H. was specially committed to me by her sister, M. A.; and I think I have executed the duties of the trust as well as I could. She felt towards me much as a daughter, and I did to her as a father by adoption. The week from the day you left, was singularly interesting; and though she did not depart till after it had expired, I had every reason to be satisfied that I gave up going with you, for I saw and heard, on the Thursday, much to recollect with thankfulness and delight; and on the Friday, when I was called up at four, I had often to share in the uncertainty and watchfulness of her mother and sisters.

“Sunday, Sept. 25th, was a day of great exertion and great interest.* Before service in the morning, I distributed the prizes and testimonials; the boys filling the middle of the chapel, and about sixty of the parents being on the sides of it. Mr. B. gave us a very good sermon from ‘God is love, and he that dwelleth in love,’ &c. (words which I had

* Some account of the proceedings of the day may be found in the “*Christian Reformer*,” N. S. Vol. III., p. 819.

used in the sick chamber on the preceding Thursday). I preached in the afternoon to a remarkable congregation, the Sunday-school children filling the galleries, and the whole of the chapel down stairs being crowded. The singing of the children was exceedingly interesting. We had a crowded Tea Meeting afterwards, when many excellent things were said by the friends of the schools, and Mr. J. C. read a very good Report, which he had drawn up. * * * I came back on Tuesday, and spent many hours with my poor child, whose mind, however, had lost most of that state which rendered spiritual aid of importance. Some interesting things, however, of that kind occurred, and much to interest affection. C. says 'she is with her Saviour;' and I can say 'she is in the Father's house, and one day we shall see her in the mansions of blessedness.' Her look yesterday was calm and sleepful.

"Ever affectionately yours,

"L. C."

We subjoin two of the letters, which he wrote to her during her illness, as they show the tender solicitude with which he ministered to the spiritual wants of the afflicted:—

"S——, 22nd July, 1836.

"MY DEAR CHILD,

"Fearing that I may find it necessary to go before you awake, I thus give you my morning salutation,—May the blessing of our Heavenly Father be with you, through our Lord Jesus Christ!

"I wish you much to cherish a humble sense of imperfection and sinfulness; but not to dwell in corroding self-reproach on past evils and neglect. God, in His mercy, has awakened your heart to good; and your present duty is to aim at, and pray for, a quiet patient submissiveness of spirit, a filial trust in God, a hopefulness of His mercy, and thankfulness to Him for all the comforts and alleviations of affection and friendship, as well as of thankfulness to those who, with tender love, are constantly watching to anticipate your wants. It is exceedingly interesting to a by-stander, to see how devoted they are to promote your comforts in every way; but you know it, because you shared with them in all their efforts for our dear M. A. The blessing of God will rest upon you all, and make this painful chastening

work together for your good, increasingly producing in you the peaceful fruits of righteousness.

"I review our conversation last night with deep interest. I see no reason why the desires of nature for life and restoration should not be indulged in prayer: but let it be with the exercise of trustful submission, and the prayer above all for your growth in grace, and preparedness for the whole will of God. And then, whatever be the earthly answer to your prayer, the heavenly hope will strengthen,—or at least the foundation for it, which is even better than the feeling of hope.

"I trust, dear afflicted one, that the spiritual work is going on for good; and when you feel despondent apprehension that you cannot look forwards without fear, be assured that I can peacefully leave you in the hands of Him who knoweth our frame, and who sent His beloved Messiah to heal the broken in heart.

"Be more solicitous to grow in grace, than to know or feel a comforting hope that you do so; and let your spirit be at all times humbly dependant on the mercy of God in Christ Jesus, for due support and strength in all your spiritual weakness. May He give you peace, and enable you to stay your soul upon Him!

"Ever affectionately yours,

"L. C."

"P.S. I forgot to remind you that even the medicines employed for alleviation, often tend to produce restlessness and fretfulness as their secondary symptoms.

"S——, 30th July, 1836, 6 $\frac{3}{4}$ A.M.

"Having much to do, dear H., and being uncertain whether I could see you before I *must* go, I think you will excuse my going thus early, especially as I came early last evening.

"Soon after I get home, we shall meet, as a family, in prayer, and it will be our prayer for you, especially, and all our afflicted friends, that the mercy of God may give comfort and peace, and His grace strengthen to bear His will, and sanctify the chastening His fatherly wisdom sends, to the everlasting welfare of His suffering children.—With such desires, dear child, I now commend *you* and yours to the blessing of our Heavenly Father, and the grace of our Lord Jesus Christ!

"Ever affectionately yours,

"L. C."*

* This note was written in pencil.

The other notes which were addressed to her, and which were carefully preserved, breathe the same spirit.

In the succeeding year he was rendered anxious by the long hesitation of the congregation in choosing a Co-Pastor, which unavoidably threw much more than his share of the duty upon him. He was fully sensible that he could not hope for a long continuance of his active powers of exertion. He had all his life been an untiring labourer; and he thought that the time was coming in which he must seek relief. When, however, he had made known his views, he resolved to accede to whatever might be the decision of the Society, and cordially to co-operate with his Colleague, whoever he might be. He could not bear any manifestations of those feelings, in the affairs of the church, which sometimes attend secular elections, and which occasionally bring discredit on the Voluntary Principle, and on the usages of Dissenters. "It is the duty of the Christian Minister, at least [he says], to act independently of any considerations, but those which he will be likely to approve when the excitement of the time is over: and I believe I have done it." The Congregation subsequently invited as his Colleague, the Rev. G. Armstrong, B.A., who had some years before resigned a living in the Irish Church, from conscientious scruples; his Introductory Sermons were afterwards published.*

* "Abuse of Power in the State: the Cause and Support of Corrupt Doctrine in the Church. In three Discourses, delivered before the Congregation of Lewin's Mead Chapel, Bristol, and published at their request; together with an Address, explanatory of the Author's secession from the United Church of England and Ireland. By the Rev. George Armstrong, B.A., T.C.D., formerly Incumbent of Bangor, in the Diocese of Down and Connor."

In the Autumn of 1837, he attended the meeting of the Scientific Association at Liverpool, and enjoyed some days of the highest pleasure in the company of long-valued and attached friends, and in intercourse with those who had the same great objects at heart with himself. He writes, from the Athenæum:—

“Saturday, Sept. 16th.

“I am here waiting for the General Committee Meeting, which takes place at one. On Thursday we had a meeting here, to decide where the next assembly should be held, which was fixed for Newcastle. Mr. Corrie made an exceedingly interesting and influential speech for Birmingham. If it had not been virtually decided that it should go to Newcastle, his speech would have conquered: it was simply eloquent, impressive, judicious in choice of matter, most happy in the expression of it, quite affecting in parts (in relation especially to Roscoe and Dr. Currie), and throughout delivered in a tone of refined feeling which was peculiarly striking. I do not believe that the great men around had ever heard eloquence of that kind. Being where the public had no access, it will never appear; but it will be remembered by all who heard it. Our fine young President [the Earl of Burlington] was obviously much struck with it.

“Last night we had a glorious address from Mr. Wyse, on opening the Mechanic’s Institution for the purposes of it. The theatre of the Institution will hold at least 1200 persons, I think there were 1500 there last night. I fear there cannot be a good report of the speech; but he will print it himself when he has a little time to finish other things. I have been exceedingly delighted with him; and to hear Mr. Corrie’s speech and his address, and to become, as I am, personally acquainted with him [Mr. Wyse was a guest at the same house with himself], and the extension of knowledge and intercourse with various men whose hearts are in the right place, have been worth coming for.”

He afterwards went to Glasgow to preach the Anniversary Sermon for the “Scottish Unitarian Association,” and took the opportunity to revisit Edinburgh. He writes on his return, that he shall rejoice to come

again to his "*beloved home*," and adds—rejoicing also, "however, in a series of most interesting and satisfactory circumstances, sufficient to do me good, and cheer my heart for a long time to come." It was delightful to him, after so long an interval, to see again the scenes hallowed by so many early associations, and to notice the spread of truth which had taken place since his residence in Scotland. He gives a lively picture of his emotions in an account that he sent to the Editor of the "*Christian Reformer*," (N. S. IV. 841—851) which, as it is an interesting piece of autobiography, we should have quoted, were it not probable that it is accessible to most of our readers.

In the following June, some friends to whom he was attached, having purposed to make a tour on the continent, generously invited Dr. C. to be their guest during their journey. The Congregational Committee, hearing of this offer, resolved unanimously :—

"That the Committee, convinced that they are acting in unison with the feelings of the whole congregation, do earnestly request that Dr. Carpenter will avail himself of the invitation given him, assuring him that they will undertake to make every arrangement in providing necessary supplies, so that he may be absent for three or four months with comfort to himself, and without any inconvenience to the congregation."

Dr. C. felt, however, that though his people might be willing to relieve him, they could not at that time do well without him ; and this, in connexion with reasons of a domestic nature, led him to decline the invitation.

It is not advisable to allow the imagination to roam over scenes which the past has irrevocably closed ; else

we might have indulged unavailing regrets that he could not think himself at liberty to accept an offer, which, by giving him refreshment and repose of mind, might have enabled him, as he himself subsequently felt, to labour for a longer period in his Master's service. Convinced, however, as he was, that it would have been injurious to those, whose interests he had at heart, he would have experienced nothing but uneasiness and solicitude in his absence; and he would have been but little benefited by it. It were selfish, as well as useless, for us to repine: to abide in the flesh,—to continue with us all for our furtherance and joy in faith,—seemed more needful for *us*; but for *him* to depart and be with Christ was far better.—(Philippians I., 23—25.)

At the end of June, he attended the Aggregate Meeting of Unitarians in London [vid. "Christian Reformer," N. S., V., 635], and then went to be present at the Annual Examination at York College, most of the senior students of which, and among them one of his sons, had then completed their course, and where his youngest son was training for the ministry. He always took a great interest in those who were to labour when he was at rest; and his unpretending affability, and his kind consideration for those who might seem to possess but little claim to his regard, gained him the love and esteem of his younger brethren. After another week of close occupation he proceeded to Newcastle, where he preached the Sermon on "Christian Patriotism," on occasion of the Coronation of the Queen, which was subsequently

published at the request of the Hanover-Square Congregation, and dedicated to the Duchess of Kent.* The notes, appended to it, display his sentiments on the great Political Questions of the day.

In this journey he showed that carelessness of fatigue which distinguished him when in health, having travelled about 800 miles, and for four nights being outside the coach. The scenes he witnessed afforded him continually increasing pleasure in retrospect; and his rapid journeys were more beneficial to him than many would have imagined, considering how greatly he exerted himself. The following extract from a letter written at this period (July 25th), is corroborative of this remark:—

“I rejoice in the belief that where you are, and as long as you can stay, you are receiving influences from the scenes of nature around you, in some of their grandest and most beautiful forms, which will supply you with healthful feeling, and with cheerful thoughts whenever days of seclusion come. The vision of Mont Blanc, and the scenes of the majestic Rhone, and the beautiful evening views of the island of Hyères, and now the expanse of the German ocean from Tynemouth, and the tempestuous view of the Wordsworth region, and the busy Mersey with the noble docks of Liverpool seen from the Cheshire coast, and the glowing beauty of the Dingle [near Liverpool], and the calm refreshing views from the room I love at Greenhill [near Kidderminster], and many others which in this late journey of 800 miles I have witnessed, rise up to my view as I speak of them, and have now become a part of my mental estate.”

It was about this time that the safe and prosperous

* A Discourse on “Christian Patriotism;” delivered to the Society of Protestant Dissenters in Hanover-Square, Newcastle-upon-Tyne, on the Sunday after the Coronation of Her Majesty; printed at their request, and Dedicated, by Permission, to her Royal Highness the Duchess of Kent, by Lant Carpenter, LL.D., one of the ministers of the Lewin’s Mead Congregation, Bristol.

return of the Great Western Steam-packet for the first time from America, contrary to the forebodings of many, filled him with delight, as he contemplated the benefits which science and enterprise were conferring on mankind. He also took a deep interest in the progress of the Great Western Railway; and he was urged by a sense of duty to come forward publicly to defend the improvements in its construction, which were then exciting strong opposition from their novelty. The motives which induced him, at the commencement of this undertaking, to take a prominent share in its advocacy, are shown in the following passage (13th Oct. 1834):—

“At the late meeting at the Merchant’s Hall, I dwelt exclusively upon the advantages to the Public; because, while I have no doubt whatever that these will be of immense importance, I had not then attained a decided conviction that the undertaking would be beneficial to the Shareholders. That it would preserve Bristol from gradual ruin as a place of commerce, and give it new energy and resources, seemed to me sufficient reason to subscribe, as one who must indirectly at least share in the prosperity of our city, and who desired to promote it, independently of such personal views: that it would be of incalculable service to the south of Ireland (and this without injury to our own country) made me anxious to see it carried into effect, for the sake of that country which has such claims on ours in relation to national wisdom and justice; that it would in various ways contribute to general improvement and welfare, by increasing the facilities of social intercourse, operated, in connexion with the foregoing reasons, to urge my manifesting my convictions by becoming a subscriber.”

In the Autumn of 1838, he published the second edition of his “Apostolical Harmony,” on which he bestowed great labour and care, sedulously revising the translation, and paying attention to the numerous suggestions that he had received. He had been very

anxious that the work should meet with the most searching criticism, and that the opinions which he maintained should be thoroughly tested; and he had transmitted copies of the first edition to scholars of different denominations, to elicit any objections which they might deem of weight. The Rev. B. Mardon, M.A. (in the funeral Sermon before quoted, p. 225) thus expresses himself, in reference to the manner in which he received his comments:—

“Nothing could exceed the candour which my friend discovered. Indeed, I must assert that, intimate as was my knowledge of the acuteness, the information, and the love of truth which Dr. C. possessed, the correspondence to which I refer gave me a higher impression than ever.”

He did all in his power to bring the work into a state in which he might leave it with satisfaction to himself, to prepare for other publications which he had long contemplated; and he was solicitous that this edition should be regarded as the basis for critical strictures.

Having a desire that the “Harmony” should become extensively known, and being by repeated examination more and more convinced of the soundness and importance of the principles on which it was constructed, he resolved to dedicate his work to the Queen; being also influenced by a loyal attachment to her, arising from a high estimation of her character, and from an admiration of her open avowal of just and liberal sentiments. To accomplish his object, he applied to a Nobleman who had honoured him with his acquaintance, and for whom he entertained a great respect; he made the necessary application to the Secretary of

State for the Home Department, and sent Dr. C. the following reply :—

“ Aug. 18th.

“ DEAR SIR,

“ I have the pleasure to enclose the answer I have received to my application from the Secretary of State ; and I think it right to communicate to you at the same time a private note, which accompanied it, from Lord J. Russell,

“ Your very faithful Servant.”

We subjoin the personal note from Lord J. Russell, to which he alludes :—

“ Whitehall, Aug. 15th, 1838.

“ MY LORD,

“ I have advised Her Majesty to grant the request of Dr. Lant Carpenter, on the express assurance of your Lordship that the work is not of a controversial nature.

“ I have the honour to be,

“ Your most obedient Servant,

“ J. RUSSELL.”

“ The Dedication,” to quote the opinion of the “ American Christian Examiner,” “ is expressed in a strain of simple and respectful manliness ;” and the Nobleman with whom he had had the previous communication, writes respecting it :—

“ I have the pleasure to return the proof sheets of your Dedication ; and to assure you, that, after an attentive perusal, there does not seem to be a word I could wish to see changed ; both the taste and the feeling of it are excellent.”

The motives which influenced him in this step, are intimated in the Dedication itself ; which, for its intrinsic excellence, we should gladly quote, if we felt

authorized in making so long an extract from a book recently published.

If any thought that Dr. C. attached undue weight to the distinction, by soliciting it, the event proved that they had under-rated its importance. Many professed alarm that any favour should be shown to one who avowed so "deadly a heresy," even though the volume in question should bear no sign of its origin. He declared that the Dedication was allowed on the express condition that the work was not of a controversial nature; it was in vain; he addressed a party unwilling to be convinced. To those who know his rigid integrity, it is sufficient to say that he affirmed that he was not conscious of being influenced by any sectarian bias: to others, it may be desirable to mention that the "Harmony" has been highly commended by men of learning, and by serious private Christians, who widely differ from him in doctrinal sentiments, and to quote the following testimony from the organ of the Evangelical Dissenters ["Eclectic Review," for Nov. 1839]:—

"It is not often that we concern ourselves with any of the productions which come forth from Dr. Carpenter's school; not because we regard them with contempt, but because the serious difference between the tenets of Unitarians and those to the support of which this Review is dedicated, would ordinarily involve us in undesirable controversy. In the present case, however, we are happy to be able to put aside all topics of dispute. The ground which has been taken is here entirely neutral, so that Mr. Hartwell Horne and Dr. Carpenter, Mr. Norton and Bishop Marsh, can amicably debate the questions which come forward. There are barely two or three texts, in which Dr. C. will be said by some to have betrayed his theological bias; although, in fact, he is able even in such to quote Trinitarian divines who take the same view of them as himself. We are happy to add, that the general tone of the whole book is that of a man

deeply impressed with reverence for things sacred, and with devout veneration for his heavenly teacher, Jesus!"

After quoting the results of Dr. C.'s discussion "on the Morning of the Resurrection," the Reviewer continues:—

"A reader who, with this scheme before him, shall study each of the four narratives in succession, will probably think with us, that no simpler method of reconciling them is to be expected. It may also give a favourable specimen of the scrupulous care with which the author endeavours to adjust all their details. Nor will it be easy to name any book in the language, giving in so small a compass so much information bearing on the subject."

Dr. Carpenter's reputation as a Biblical scholar, must mainly rest on this volume, which, it may be hoped, will continue to assist the devout reader of Scripture, as well as the theological student, when the interest in his controversial works shall have abated, from the greater diffusion of doctrinal truth. The testimony of those who are acquainted with it, has always been of the most gratifying description; yet, he was painfully conscious that the suspicion, which prejudice attached to all his writings, would long prevent it from being known as it deserved. He writes to his son (Dec. 2nd):—

"But I wait in faith. I have a very strong confidence that I am right on essential matters; and if so, directly or indirectly, my views will change the popular opinions of the subject, and give the character of simplicity and order to the record of the eventful year of Christ's ministry."

In reference to the Dedication, we may insert the following letter to Dr. Channing, which also contains his views as to the prospects of society:—

"Bristol, March 23, 1839.

"MY DEAR SIR,

"An opportunity of sending a few hasty lines to you, induces me to reply to your letter of Jan. 16th, (so dated,) which came to hand only on the 17th instant.

"The outcry about my Dedication was greatly absorbed by the extreme commotion excited by the subscription of the Bishop of Durham to Mr. Turner's sermons. The latter originated mostly in theological rancour; the former in political. I believe the known spirit of our young Queen made the *Clergy* fearful of saying what might seem to interfere with her own personal freedom; seeing that the patronage of the Church is much in the hands of the Crown: and the Dedication itself showed, that I neither desired, nor could share in, any of their honours and emoluments. The attackers of it desired to damage the *Ministry*, and I steadily availed myself of their efforts to maintain the character and the motives of the men (Lord —— and Lord John Russell) through whom the permission was obtained, and to inculcate the common relation of the Sovereign to all her subjects. They did not make me angry; and they saw they could gain nothing by their attempts. So I hear no more on the subject.

"With a diffusing intelligence through the masses, there is also an intenser interest in *religion*; and, till men have learnt in what religion really consists, and to separate its essentials from the dress in which they are presented, whatever tends to remove the latter will be supposed to affect the former. Hence the narrow ignorance of some of the clergy, the intolerant spirit of others, the fears of the serious, and the influence of the poisoned weapons of Magee, &c., operate upon the religious portion of our community to distract and to alarm. In the midst of all this, a sentiment of scripturalism is gaining ground; and without perceiving it, many, even of the Clergy, are resting more on the essentials than they used to do; and I think I discern promise (even in the efforts of the bigots), that they see more of the pure light of the Gospel. *Your* friends, like our public, see only the commotion. They do not observe the numberless parts of the country where controversy and opposition do not rouse to the external defence of dogmas, which must gradually decay unless so supported. The present character of the Clergy (*we* always mean of the Establishment) is astonishingly improved since I was a boy, in religious conduct and exertion; and there is a work of enlightenment going forward, by the diffusion

among the intelligent Church people of such productions as the 'Saturday Magazine,' and the scientific and general works published by the Society for Promoting Christian Knowledge, which is preparing for sound *views* of religion, and the improvement of the *spirit* of Society. They are excited, too, by the efforts of educationists on broad principles, to improve their own systems of instruction; and though with them they join the dogmas of the Establishment, the one will either neutralize the *effects* of the other, or prepare for the removal of the worst of them from the Liturgy. It is through this last improvement that I expect most. *Many* years will not elapse—(when the contentions in the Church have somewhat amalgamated and purified the opinions entertained by its adherents,—when the struggles by the Dissenters have attained the removal of the pressing causes of dissatisfaction with it,—and when, in its own tranquillity, its sense of power has become established and steady)—before there will be a revisal of the Public Service, and the Athanasian creed will fall. Among other signs of the times, I give you this:—the Reader in the Temple (where preached C. Benson, the opponent of Unitarianism, and now preaches Theyre Smith, equally decided against it), on a public remonstrance for not reading the Athanasian Creed, said he had himself no objection to it, and read it *once* a year, but that he found it very objectionable to many, and that he had no doubt if a revision of the Liturgy were to take place to-morrow, *only one* creed would be retained, and that not the Athanasian. This was declared by him in the 'John Bull,' the organ of the High Church and the narrowest section of the Tories.

"What is passing in the Church you will soon get some notion of, in *one* remarkable department of its controversies, from an admirable tract by Professor Baden Powell, entitled 'Tradition Unveiled.' (Do your young men know his 'Connexion of Natural and Divine Truth'? It is very valuable.) * * *

"I can only thank you for your Self Culture, of which thousands and tens of thousands are now running through our country. *I* have heard of six reprints.

"If your Government is as sincere for peace as ours is, our countries will not go to War. The *young* have only heard of its horrors.

"I have not said how earnestly we all desire to see you *here*. Come! With best respects from my wife and family,

"Your faithful friend,

"L. CARPENTER."

Though, to all appearance, his health was as good as it had ever been, there were many circumstances which led those who anxiously watched him to be solicitous as to the future; and many sources of excitement or painful interest contributed to impair his declining strength. His pastoral duties were increasingly onerous, and he saw no prospect of their diminution; and whilst he resolved to work cheerfully while it was called day, his family were aware, from incidental expressions, that, though he laboured to subdue the feeling, his spirits were undermined by the reflection, that he could not conscientiously allow himself the repose for placid study which he once hoped to enjoy. His own children had been mercifully preserved to him; but his sympathies were wounded by breaches in the wide circle of his affections. He never could be an indifferent spectator of the sufferings of others, nor was it in his nature to administer consolation without also affording sympathy—which implies a participation in the grief. His strength and spirits were somewhat impaired by continual attendance on the bed of languishing; as, when fatigued with the incessant occupation of the day, he would often leave his home to spend the night at the house of a dying friend; and his indifference to personal comfort, when he heard the call of duty, led him to forget the infirmities of approaching age, and of a constitution naturally delicate, and to undergo labours and run risks to which he was not competent. A more than ordinary degree of attention was required from him relative to plans for the future, and he was harassed

by the performance of some painful and difficult duties. The death of his father, in his ninety-second year, (Feb. 12, 1839,) also co-operated with other sources of disquietude. He attended his funeral; and, as in the case of his mother [vid. p. 408], the occasion gave rise to a renewal of his relative bonds to survivors, and to a retrospect of a course of filial duty. In the language of religion, all was for the best; and even human reason suggested that, though nature clings to life, it is not in extremely advanced age always a blessing; but no one can think, without emotion, of the death of him, to whom, under God, he owes his existence, however long he may have been removed from active usefulness and enjoyment. Dr. C. had, from his earliest boyhood, lived but little at home, and his affections were not, therefore, cherished by reciprocity of endearments, so much as founded on reason. He fixed for himself a high standard of duty, and sometimes made sacrifices to it, which mere instinctive impulse, unaided by principle, would never have prompted. He need have entertained no better wish for himself, than that his children should pay him a similar regard, proportionate to his deserts. There was "nothing of bitterness" in his present sorrow; but it was enhanced by many painful recollections, and he felt the separation more than he could have anticipated.

His subsequent illness was variously attributed to his pastoral labours, or to his efforts in behalf of others, or to his public exertions; those who assigned any single cause, rather showed their estimate of its greatness, than

their knowledge of the amount of his ordinary occupations. It will occasion much greater surprise that he could so long support this complicated burden, than that he at last sunk under it. The symptoms of disease were seen by none but those who could discern that cloud no bigger than a man's hand, prophetic of the coming darkness. He had not relaxed in his labours, and had been engaged in aiding the benevolent exertions of those, who thought that the time had come for the establishment of a Home Mission, to follow out the plans so admirably illustrated by Dr. Tuckerman. It was an object which he had long had at heart, but which seemed beset with too many difficulties to be proposed, until he perceived a strong desire for it on the part of others. He was warned that his income might eventually suffer by this new call on the liberality of the congregation; but this consideration failed to influence him, from his strong feeling of the importance of the undertaking.

Before the branch was withered, it shed some of its mellowest fruit. He devoted himself more than usual to pulpit composition, though his last sermons were concluded extempore, and his overflowing fulness displayed itself in discourses, for which he had made no written preparation.* On the 19th of May he preached the biennial sermon in behalf of the Girls' Daily School. For the first time, the children of the different Schools connected with the Society, to the number of about

* Viz.: "On the State of the Dead," Jan. 20th, 27th; and "On the Early Portions of the Gospel History," March 31st, April 14th, 28th.

300, were arranged in view of the congregation, and he addressed himself to them, after concluding extempore the discourse which he had written for the occasion,—“The earth to be filled with the knowledge of the LORD,” (Isaiah xi., 9). Few could remain unmoved, when they listened to his tones of affectionate earnestness; or could avoid entering into the joy which he felt, when he witnessed the good fruit, which his exertions had been so instrumental in preparing.* The next Sunday he preached at Cheltenham—“Christ alone leadeth to the Father,” [Sermons, p. 1.]; and in the evening, finding that he had been announced to preach on Unitarianism, he delivered an extempore discourse on the subject. For the two following Lord's-days, he composed sermons on the Transfiguration and the first Miracle, both of which he concluded extempore. On the 16th of June (the last time that he addressed his congregation) his discourse was one which he had written soon after his settlement at Bristol,—“Unitarian views of God most elevated and honourable;” the passages of Scripture that he read were part of Isaiah xl., and I. Timothy vi.; and one of the hymns was that beautiful

* The Writer cannot refrain from expressing his deep feeling, as he records his recollections of the last time that he had the opportunity of hearing his beloved father in the solemn offices of the House of Prayer. The language was simple, and the ideas not uncommon; but the look and the tone of the venerated speaker, communicated to the hearer some of that fervour which distinguishes him who speaks what he knows, and testifies what he has seen. He spoke from his own heart, and his own experience; he recommended no efforts which he had not himself made; his language of earnest affection was not assumed, but spontaneous, and in unison with his every-day life; and emotions were kindled, which mere eloquence had always failed to inspire.

piece, on which his mind often dwelt, commencing—
“Tis mercy calls :—let all their tribute bring.”*

We have been thus particular, because these discourses, showing his filial reverence for God as the supreme Father, his love for Christ as his Saviour, and his deep interest in the records of our Lord’s ministry, may be considered as characteristic of his preaching, and as his dying exhortations to his bereaved congregation. In so far as he was a follower of Jesus, may his words, like his Master’s, recur to those from whom he is taken ; may their characters be assimilated to his in all its excellencies ; and then a kindred spirit will bring to their remembrance whatever has been spoken in truth.

Dr. C.’s family had noticed with anxiety that, for some time past, he had been easily tired with every exertion, which was peculiarly the case after this Sunday ; and the very oppressive weather, in connexion with the slight addition to his usual labours which the close of a half-year generally entailed upon him, acting upon a wearied frame, brought on depression of strength and spirits, accompanied with headache and sleepless nights. On Friday, June 21st, those around him were filled with anxiety ; and though, in two or three days, by appliance of proper remedies, the violence of the symp-

* The third verse is as follows :—

“Hear this, ye pious but dejected minds,
Whom error darkens, or whom weakness binds !
Lift from the dust your mournful eye,
And know, the Lord, your help, is nigh :
These sorrows from your breast shall roll ;
And comfort bless the humble soul :
Let cheerful hope in every bosom spring,
For boundless mercy dwells with heaven’s immortal King.”

toms abated, it was evident that he would be for some time incapacitated from the discharge of his duties. When this was intimated to the congregation, it was generously determined that he should not be burdened with the solicitude and expense of providing supplies; and the expression of sympathy was strong and universal.

Cool wisdom would often have urged him to refrain from many of the undertakings in which he engaged; it was perhaps his failing, that where he saw good to be done, he tried to do it, when it might have been done by others (though not perhaps equally well), instead of saving his strength for greater efforts. He never aimed after the approbation of men; and he did not, therefore, reserve himself as much as his friends desired, for objects most deserving, as they thought, of his exertions. Yet it was difficult to know where to draw the line; and as advice was not uniform in its tendency, it would have been hard to have followed it. Those who were lamenting his continued exertion for others, were by no means willing that he should give up some case in which they were concerned. Those who regretted the time which he spent on what excited their interest less than it did his, had often some new object in which they desired his aid; and when he was removed, there was a blank wherever he had laboured, which showed that it was but seldom he had filled a place which could have been equally well occupied by another. His favorite maxim, *whatever is worth doing, is worth doing well*, led him to plan improvement in almost everything that attracted his notice, and to endeavour to execute it; and his willingness to work, often pointed him out as the instru-

ment, to those who were too inefficient or too indolent for personal exertion. Some are by nature most disposed and qualified to concentrate their energies on some single object, and they have their reward; others, and he was among the number, diffuse their talents, and scatter the good seed liberally and without upbraiding.

When the severity of the attack was passed, he went with some of his family to Clevedon, and subsequently to Portishead (watering-places on the Bristol channel); where it was hoped that he would find relief from warm saline baths, and a change of air and scene. He made, however, but little progress, and it was thought desirable that he should repair to London for further medical advice. On July 22nd., on his way thither, he visited his home for the last time. Little did his children think, when preparing for his arrival with those marks of welcome which were wont to be richly rewarded by the approving smile of parental love and tenderness, that the place which once knew him would know him no more. It was mournful to see him who was once full of life, and energy, and cheerfulness, now bowing under the stroke; yet there was much in that short visit on which to look back with peculiar interest, as their last interview. There was a touching gentleness in his manner, an anxious solicitude for the welfare of others prevailing over his dejection for himself, that softened and chastened the feelings of sorrow, whilst it added to the strength of affectionate and respectful sympathy. If anything were needed to give a greater tenderness to the love he inspired, those

hours supplied it; and the memory of them is such as the bereaved desire to cherish.

The Physicians whom he consulted in London recommended a tour on the continent, as a remedy which had previously proved successful; and as it was understood that Dr. C. felt reluctance to the proposition, from an unwillingness to incur expense, which he feared would be unavailing, some members of his congregation, and a friend at a distance voluntarily contributed a more than sufficient sum, with such warm alacrity that he knew not how to decline it. He was more ready to give up to the opinions of others in this, than in his previous illness; and he thus manifested the benefit of that moral training in which he had so long exercised himself. It was thought that it would be most conducive to his cure, that he should not be accompanied by one of his own family, whose presence would constantly recall trains of thought which it was desirable to avoid, but by a stranger; and Mr. Freeman, a medical gentleman of high recommendations, who proved well qualified for the office, agreed to attend him. He left London for Antwerp on the 18th of August, accompanied also by his sister, who, however, returned to England at the close of a week. At first he felt uneasy at the idea that his companion was unaccustomed to foreign travel; but this led him at the same time to make unwonted efforts to render his office as light as possible; and Dr. C.'s solicitude for others soon won upon Mr. F.'s regard, who remarks,—“His manner to me was particularly kind and affectionate,”

and more than once mentions in his letters the pleasure which he found in his company. Mr. F. appears to have been peculiarly adapted for his arduous post, and to have devoted himself assiduously to Dr. C.*.

After leaving the Netherlands, where the music in the cathedrals greatly interested Dr. C., he travelled through Germany, Switzerland and Italy; and a marked improvement was observable in his health. The beauty and grandeur of the scenery, the diffusion of Education and the absence of mendicity in some of the districts, the public works which were going on, and indications of skill and industry in every form, greatly refreshed his mind. Dr. C. amused himself by teaching Mr. F. chess, in which they occupied most of their leisure evenings. Though incapable of any great mental effort, he read with interest the papers and some of the works of the day (e. g. Lord Brougham's "Statesmen of the reign of George the Third"), and took a pleasure in conversing with men of intelligence. His various classical reminiscences, and the numerous topics with

* We are happy to subjoin the following testimony, conveyed in a letter from the Rev. H. Wreford, to his brother the Rev. J. R. Wreford, F.S.A., of Bristol:—

"At Genoa, I met with a nobleman, a man of great intelligence and worth, who accidentally mentioned the recent melancholy fate of poor Dr. Carpenter; and added that he remembered him well, having spent some time with him at the same hotel. Upon my remarking that I had been intimately acquainted with him, and showing some eagerness to obtain any information respecting him, more especially as to the kind of treatment which he received from Mr. Freeman, he was very communicative; and told me that he never saw such devoted attention paid by one man to another, as was paid by Mr. Freeman to Dr. Carpenter;—that he seemed *to have but one thought* (his very expression), that of studying the Doctor's comfort. He added that all the inmates of the hotel were delighted with the Doctor; his mild and kind behaviour won all hearts."

which he was conversant, made intercourse with him agreeable to his companion :—"Two or three times," says Mr. F., "he gave me an explanation of the doctrine of the tides, and other scientific subjects, chiefly astronomical and meteorological." The Reader may feel an interest in some extracts from the letters which Dr. C. wrote on his journey :—

"Coire, Friday, Oct. 25th.

"We wrote from Frankfort on Monday 7th., the letter to which yours is a reply, and the next day set off for Heidelberg. We had to pass through Darmstadt, the capital of the Grand Duchy ; and spent our time, while the vehicle stopped, in looking at the place, and taking a rapid survey of the grounds of the Grand Duke, which somewhat resemble those of the Nassau palace at Biberich, of which I must have written from Frankfort as so very beautiful, and almost appearing like England. (At Darmstadt by the way, as we have done at various places, Zurich being the last, we purchased grapes from the market people in the streets ; we have often had, I should think about 2lbs of good grapes for 6 kreutzers, or 2d.) At the last place we stopped to dine we found a Dutch lady and gentleman, whom we afterwards saw again twice on our route. They spoke English better than we could speak French, and we had a little pleasant conversation during dinner. We reached Heidelberg too late to see the approach to the city, but we had good opportunity the next day for seeing the citadel, and the views of it from the neighbourhood, which are much finer than any pictures can represent. * * * The afternoon after a misty morning was singularly calm ; and a walk up the valley of the Neckar was interesting, both from the manifestations of the industry and happiness of the people, and the various sounds of nature, and the singular beauty of the scenery. In contemplating scenes which I felt would make beautiful pictures, you would not wonder that I thought of those at home, who could have traced them to some useful purpose.* Our mode of travelling has hitherto been, beside the

* Mr. Freeman writes :—"When we had walked a mile or two up the river, he said he would wait while I went as much further as I chose. When I returned I found he had occupied the time by writing in a note-book, in pencil, a description of the scene around him. He read this to me, and it struck me as being exceedingly vivid, correct, and poetical."

steamers, by *diligences* or *voitures*, as on calculation appeared best. At this period principally by the latter.

"We set out on the 10th for Mannheim, hoping to go to Strasburg by water, which plan we found it necessary to abandon, and had in part to retrace our course. The system of our journey required us to go to Schwetzingen, a magnificent place of the Grand Duke of Darmstadt, ornamented somewhat in the style of Versailles. Among other decorations is an imitation of a Turkish Mosque, on which are various inscriptions from the Koran of great excellence. The Arabic is given, and beneath the German, and the young student whom I mentioned before [in a previous part of the letter], and whose heart seemed delighted by having Englishmen to speak to, translated them to us. He was from Glasgow; and, while we dined together, we had conversation respecting subjects of common interest. Mannheim was destroyed by the French, and has been rebuilt with singular regularity; all the streets being in straight lines, crossing each other at right angles. The objects of most interest there are the grounds of the palace; and especially the works going forward at the entrance of the Neckar into the Rhine, which are obviously intended to make the former river navigable to some height; and they give a pleasing impression of the public spirit of the Grand Duke. Several hundred men were at work, and the whole of the workmanship would have done credit to an English engineer. This, and the knowledge that there was an English service there, with the power we had of seeing the French papers, Galignani's included, contributed to make me think that Mannheim would be a good place to reside in.

"Not being able with any convenience to go further up the Rhine, we went to Carlsruhe, the capital of Darmstadt, on the 12th., and left it on the 14th. The town is built in a remarkable manner; some streets radiating from the Grand Duke's Palace, with others crossing them in arcs of a circle. Behind the palace are extensive and beautiful gardens, in which I spent some time, after attending the service of the chapel. When the voice of the preacher is gentle, and, as I have sometimes observed, the people interested as well as attentive, it has been rather soothing; but in general I want the characteristics of an English Service. In going to Carlsruhe, the day before, the driver took up a decent looking woman, and her daughter, a girl of about 10. I saw they were crowded, and when they were arranging a cloak, I made a motion, which led the little girl at once to come down and sit within. And when the night came on, the mother also

came; the driver taking out our luggage. I found that this girl had learnt some French; and on looking at her lesson book, I saw that it was made the vehicle of much useful information on general and even scientific subjects;* we saw them with the husband the next day; they seemed of the labouring class. I must have mentioned our young waiter at Frankfort, who spoke English better than we do French, and told us in English the meaning of a French word respecting which we had some doubt; on examining further we found that he had learnt Latin, having read Virgil and Livy (I think), and also the elements of Geometry and Algebra. I stepped into the breakfast-room when we were leaving, and the lad (about 16) came up to me, obviously prepared to shake hands with me.

"From Carlsruhe we went to Baden, passing through, as before, districts marked by fertility, and a general appearance of content. Beet, Maize, and Tobacco were among the most common products we observed. Baden we found nearly deserted; and I saw that it would not do for a winter residence, being enveloped in fogs. The country round is said to be very beautiful; but the town itself has much less attraction than Wiesbaden. On the 15th we reached Strasburg by the *diligence*, where we received your former letter with Mr. E.'s. We slept on the 17th at Hornberg, in the midst of fine mountain and valley scenery; and at midnight last Friday left for Schaffhausen. We spent the afternoon at the falls, observing them in different positions; and partly I believe from the motion and varied sounds of the water, and partly from the magnificence of the scene, I was made to forget myself more than in any former instance.

"In the afternoon of the next day we reached Zurich (the city of Zwingli), where we stopped till Tuesday afternoon, when we went down the lake to Rapperschwyl. The lake was perfectly calm; and the weather fine enough, while at Zurich, to enable us to see that its shores are beautiful and well peopled. The city appears to correspond in character with Frankfort; and, as in that town, they are changing the fortifications into walks, and other places of resort. One elevated place, from which the Alps may be seen, is surrounded by a Botanical Garden; and in the adjoining buildings we saw a Lecture-Room.

* Mr. Freeman mentions the pleasure which this incident gave Dr. C.; and says, in another place,—“Dr. C. often stopped to look at the occupations and amusements of children. He was particularly interested in seeing the boys go to and from school, with their neat knapsacks on their shoulders. He scarcely ever passed one of their evening parties without stopping.”

The people still seem to be in a state of ferment, through the popular commotion of September ; and we accidentally saw a large assembly in a church, which the waiter told us had met to consider measures for the general tranquillity. At Rapperschwyl, near the top of the lake, is a bridge which is well constructed of wood,—said to be the longest in the world. We found on stepping it that it is more than three quarters of a mile.

“ We went thence on Wednesday to Wallenstadt, partly by *diligence*, and partly by steamer on the lake. The mountain scenery at the head of the lake is far more grand and striking than any we had seen ; and there, for the first time, we saw snow. We left it yesterday by *diligence* about 5 o'clock, and arrived here about 10. After breakfast this morning we went to the Post-office, and then walked up the valley of the Rhine ; where I found one part of the present channel so narrow that I could jerk a stone across it ; it has been four or five times as broad earlier in the year. The first sight this morning was snow on the adjoining mountains. Yesterday we felt it hot in the middle of the day ; to-day I am glad to wrap my plaid around me, while I am writing.

“ Milan, Friday, Nov. 15th.

“ * * * M. asks if I recognised the views she has of lake Wallenstadt. Her question reminds me of them ; so, if I remember them enough, I may say that they at least correspond with the character of the lake. Nothing but *drawings* can give any idea of the natural scenery we have witnessed,—I mean that engravings cannot. We have often seen tints and skies which probably few artists would venture to represent. The most striking water-coloured drawings are those which I saw at Schaffhausen, which I suppose I mentioned in my last. The artist resides over the falls, and he has succeeded in representing their character beyond what I should have thought possible ; but I recollect they were in body colours, which perhaps may make a difference in effect.

“ Continuing the plan of communication which you have desired, I will give some account of what has occurred since my letter from Coire ; after mentioning what, as I afterwards recollected, I omitted there,—that about 25 miles before we reached Schaffhausen, we saw the source of the Danube, at Donaueschingen. The *diligence* stopped there half an hour, and we went to look for it. It is near the entrance to a prince's grounds, appearing like a reservoir surrounded by iron

railings. Great care is obviously taken of it; and by the side of the steps, leading down to it, but protected by a gate, there is a marble cup, holding about a pint, with a handle about four feet long; enabling the traveller to take some water up; we were glad, as it was early in the morning, to employ a little for bathing our faces.

"We left Coire early on the 26th ult.; and ascended the pass of the Splügen. Even as seen from the *diligence*, I should suppose it one of the most striking works of art existing. The road, which is everywhere in good order, is conducted in the ascent, along the sides of precipices, or through tunnels in the rocks; and, if there were not complete security on the side over the chasms (in some of which we saw the Rhine for the last time), the traveller might well feel some alarm. On reaching the more open tracts upon the mountains, the road is so constructed in a zigzag course, that the ascent is quite gradual. Splügen is a small village near the top of the mountain, in which there is a good inn, where the English may hear their own language, and find good accommodation. After descending some way we came to the Austrian boundary, where our luggage was examined. The descent to the town of Chiavenna would be exceedingly steep, but by incessant turns it is made quite gentle; often appearing, however, to be hanging over precipices. We spent the Sunday at Chiavenna. In the afternoon I saw, in a crowded church (the people joining with much effect in the responses), one part appropriated by inscription to the children of the schools for primary instruction; which seemed to indicate, what I had before understood, that the instruction of the people is much encouraged by the Austrian Government. And of this we have had many proofs since, both at Como and at other cities. The next day we proceeded, partly in a carriage, and partly down the lake, to Como. The day was wet, and I saw little of the lake, but in some parts it appeared to resemble that of Zurich in the nature of its scenery. The town would afford a pleasant summer residence, but the weather was bad nearly the whole time we were there.

"We left it on the Wednesday evening for Milan. There is nothing in the surrounding country at all beautiful; the whole being a very level plain. But we had on a fine day, when we received your former letter, a fine view of the Alps entirely covered with snow. The weather has generally been rainy since we came; but we have been into every part of the city, which is more like Paris than any other place I have seen, and has many highly decorated churches and fine

edifices. The cathedral is the largest existing, except St. Peter's: it is splendidly ornamented within and without; but though it is built of marble, and has innumerable decorations, it does not appear to me to equal in dignity and true magnificence the more simple Minster at York. We have seen many imposing ceremonies in it, (arriving at a time peculiarly marked by them,) and at all times in that, or the other churches, we have seen many persons, when no public service was going on, engaged with apparent devotement of thought in their own devotions. In several of the churches, on the Sunday afternoon, there is a system of instruction for the children, and for the older people, carried on in the various divisions; and even in the cathedral there are several parts, separated from the body of the church by curtains, where the preacher addressed the people, all sitting. The other objects of peculiar interest are the splendid Arch of Peace,* begun by Napoleon and lately completed; and the collection of pictures, and libraries, in one of the magnificent palaces, now appropriated to this object."

From Milan they proceeded through Florence to Rome, where they arrived Dec. 3rd., and remained during the three winter months. On the 6th of March they went to Naples; during the first few days of his residence there, the weather was fair, he was enabled to examine the peculiarities of the city and neighbourhood, and his health appeared improved; but he subsequently suffered from confinement to the house, occasioned by a long continuance of rainy weather. His depression was increased by reading an unfair critique on his *Harmony*, which had been copied into the "Standard,"

* The long continuance of rainy weather at Milan seemed to retard Dr. C.'s recovery; but Mr. F. writes:—

"On one fine day in the midst of very bad weather, we ascended the Arch of Peace, which commanded a beautiful view of the Alps. Dr. C. had received a letter that morning, and was in excellent spirits. He felt so much more pleasantly than usual, that he spoke in a loud tone to me, and asked me whether I thought his voice was strong enough to preach. He evidently at that time was considering, whether or not he was capable of preaching again."

from the "Bristol Journal." Political animosity against the Ministers led an individual to revive against them the charge, which had been made a year and a half before [p. 421], that they had advised the Queen to sanction the publication of a sectarian work : to support his accusation he selected, in a bitter and carping spirit, those passages in which he thought that Dr. C. had shown a Unitarian bias. Charity leads us to hope, that the writer was not aware that the object of his attack was an invalid, and travelling abroad. Dr. C.'s medical attendant expressed himself in strong terms with respect to the injurious effect of this critique on his mind ; regarding it as calculated materially to retard his cure. We mention the incident to show the evils of party virulence. Had Dr. C.'s life been spared, it might have entailed on him an additional burden during the many months of languishing ; but he was soon going to a land where "the weary are at rest." After this instance of pernicious bigotry, it is satisfactory to record that a Clergyman, conscientiously attached to the Establishment, penned a temperate yet firm reply, which, though not published, was shown to the author of these unfair strictures, and prevented a repetition of the attack.

After a residence of nearly a month at Naples, during the latter part of which he was not so well as he had before been, it was determined to proceed to Turin ; and, to avoid the wearisome repetition of the same route, they embarked for Leghorn on board the "Sully," a French steamer, bound to Marseilles, which left the harbour about 4 o'clock in the afternoon of Sunday, the

5th of April. It was thought that, if the weather had been fair, he might have been refreshed by his voyage; but unfortunately the sea was rough, and the rain prevented him from remaining much on deck. At 6 o'clock he dined, and had not at that time complained of sickness, though he was evidently uncomfortable. Former experience proved that he was easily disturbed, especially when in delicate health, by the motion of a vessel; and he was always peculiarly dependant on free ventilation. His friend, soon after his meal, was attacked by sea sickness, and was compelled to lie down; Dr. C. was at that time sitting in the cabin, not far from his bed, in company with three or four other gentlemen, who afterwards retired. He was seen walking on the deck till about 10 o'clock that night; and was subsequently observed standing on the cabin stairs, apparently for the sake of fresh air, the rain being then too violent to allow of any one remaining above. This was the last time that he was seen; but it appeared the next morning that he had retired to his berth, and had unlocked his bag, and removed some of the contents, as if preparing to go to rest. It is probable that, whilst thus engaged, sea-sickness overpowered him, and that he went on deck; "when it pleased God suddenly to remove him, in a manner which there was no human eye to witness, and of which no human tongue, therefore, can confidently speak." That he should not have been observed is the less surprising as the night was very dark and stormy, and there were only two men upon deck; the vessel was violently tossed, so that one of the paddles was occasionally out of the water; and probably one of

these lurches occurring when he was leaning over the side, oppressed by sea-sickness, he lost his balance and fell overboard.*

As soon as his absence was noticed the next morning, the most anxious search was made; but nothing beyond the facts already stated could be ascertained.† If any doubt had been entertained as to his death, all uncertainty was removed by the discovery of the body, about two months afterwards, on the coast near Porto d'Anzio, a small sea-port about 50 miles S.S.E. of Rome. In obedience to the sanatory laws of the country, the remains were interred on the sea-shore, and covered with lime. His watch, purse, and pocket-book were restored to his family, through the English Consul.‡

* The same view of the nature of the accident is taken by a gentleman belonging to the British Navy, who accompanied Dr. C. (to whom he was a complete stranger) from the Hotel at Naples, and was his fellow-passenger on board the "Sully." He writes:—

"As, on the night of the said accident, it was very dark, with a strong sea on, and blowing from the northward, I have every reason to believe that the gentleman in question must, on some occasion or other, have leaned over the gangway, and, by the pitching of the vessel, overbalanced himself, and fallen overboard, unheard by any person, the deck being at that time of night deserted by all on board, excepting the man at the helm and the officer of the watch."

† It may be proper here to mention, that Dr. Carpenter's life had been insured for many years in three Offices, the Provident, the Rock, and the London Life Association. By the regulations of these Offices, the fact of an Insurer *dying upon the seas*, except within certain specified limits, unless express permission had been obtained to make the voyage, renders the Policy absolutely void. This permission had not been applied for; but, with a liberality as honourable to themselves as to the general bodies of Proprietors, whose previous sanction was requisite, it was determined by the Directors of the Rock and the London Life, upon a representation of the circumstances being made to them, to pay the full amount of the claims which would have been received had not the Insurances been vitiated. The Directors of the Provident paid a moiety of the sum originally insured in their Office.

‡ The watch was very little injured, and his memoranda—none of which were of any importance—were perfectly legible.

The manner of his departure was distressing to many. Calm reflection, however, will suggest that, as it was painless and merciful to him, so also it was not without useful lessons to survivors. It confirmed the great truth which he was so earnest in enforcing, that it is of infinitely more importance to live well than to die well; to use his own words in his sermon on Death, parts of which [Sermons, p. 478, &c.] will be read with peculiar interest in this connexion,—“The decisions of the last great day will not depend upon the light which hath shone on the last days of the Christian.” “The end of him whose end is peace” was with him “most the object of desire” [Sermons, p. 477]; yet he frequently repeated with great interest the wish of Robert Robinson, that he might depart “suddenly, silently, and alone,”* though “when Thou wilt—what Thou wilt—how Thou wilt,” was an expression which he dwelt upon with deeper earnestness; and there is something soothing in the fact, that it was on the evening of the day on which the Saviour rose from the dead, that he was called from this scene of trial and suffering. It is mournful to reflect on his hours of depression; yet, as the body decays before it is changed for one like to the glorious body of our Lord, so there seems a congruity in the gradual weakening of the spirit, before the disciple obtains the same mind which was in Christ Jesus; and it may be hoped, that his affliction here will enhance his future blessedness. To use his own words:—

* Thus Dr. C. was accustomed to quote it. Robinson's actual expression, as given by his biographer [Dyer's *Memoirs of the Life and Writings of Robert Robinson*, p. 398], was, “softly, suddenly, and alone.”

To the good man "it is well—it is a salutary discipline—that there should be a period of infirmity, pain and darkness, when all inferior comforts will be given up;* and it cannot be doubted, that the preparation of mind which the expectation of this event produces, is of high importance in preparing for that happiness which God hath laid up in store for those who love and serve Him."—Sermons, p. 483.

God was with him whilst passing through the dark valley; and though no severe sickness visited him as the forerunner of death, yet, doubtless, He whose ways are not as our ways was preparing him for his change yet more completely than we can be aware of. Though the intellectual light burnt less strongly and brilliantly within him, yet all the impulses of his moral nature remained the same. His consideration of the rights, the wants, and the feelings of others was unimpaired—was never so touchingly manifest, and often afforded him the truest enjoyment. This was peculiarly observed by those who were with him at Portishead; and Mr. Freeman related many anecdotes, which showed his power of winning the affections of those with whom he associated, and the spirit of self-denying kindness that actuated him. When walking together through the

* The statement in Dr. Hutton's funeral sermon, on the authority of one of his family, that Dr. C. had, "during his latter illness, a morbid fear of death," has been misunderstood. *Morbid* means *diseased*: and the expression implies nothing more than that he had a fear of death resulting from the nature of his disease, from which he was free when his mind was in its healthy state. Though his pilgrimage was a weary one, he shrunk "from the thought of giving up the account of 'an unprofitable servant' to the Great Judge of all." As he himself once remarked in a letter to one of his children:—"The fear of death is often more physical than moral. The recorded feelings of those who have laboured under depression of spirits, show that this is a usual attendant of the disease. See Hall's Life of Toller, prefixed to his Sermons, p. 27, the Lives of Johnson, T. Scott, &c. &c.

streets of Rome, Dr. Carpenter suddenly left him; he could not conjecture what object of interest had arrested his attention, till he saw him go to an old porter who had fallen, through feebleness, from the seat he occupied in the gateway of a mansion, and assist him to rise. The incident is trifling, but it proves how quick he was to perceive opportunities for showing his benevolent spirit. His weakness brought upon him the appearance of old age, and he became as old in look as he in reality was in service. The kindness and consideration which he received, wherever he stayed, and the power he still possessed of calling out affection and regard, are pleasing proofs that his moral character remained amiable as ever; and that depressing melancholy could not alter the great sweetness of his disposition. His letters bear testimony to the high and solemn feelings, and the earnest desires for the religious welfare of those connected with him, which endured within him with undiminished force. As was the case during his former illness [vid. p. 313], those who deem the reception of their creed essential to salvation, allowed their desires for his eternal welfare to persuade them that his sentiments were changed in the period of his weakness. Such surmises are however, entirely without foundation, as those who had intercourse with him were aware. The following statement occurs, as a note in Dr. Hutton's funeral Sermon :—

“While conversing a few days before his death upon the state of his feelings, his travelling companion, who is not a Unitarian, enquired of him ‘whether he experienced any disquiet on the subject of his religious opinions?’ He replied, that he never had felt the slightest doubts as to the truth of his doctrinal views; but that he deeply

lamented the imperfect manner in which he had fulfilled the duties they enjoined. Alas! how many would esteem themselves blessed indeed, could they look back upon a life so blameless and so useful, so filled with wise designs and virtuous deeds, as that of Dr. Carpenter."

Whilst all who loved him mourned that weakness cast its shade over his last days, and were thus led (as he would have directed them) "to trust where they could not trace," to his family it was an additional cause of sorrow that for eight months they were separated from him, before his final departure; but they were able to give him cheerful reports of what happened in his absence, and they were assured that he was tended with affectionate care, and that he had a variety of thought, and even occasional buoyancy of spirit, with long intervals of calm and placid enjoyment, amidst the numerous objects of interest that were presented to him, which he could never have obtained in the scenes and among the associates of his labours. They grieved that it was not the ordination of a wise Providence that they should "see how the Christian can die;" that they were not permitted to hear his last words, and to treasure up the sweet expression that often rests on the countenance, when the spirit ascends to God who gave it; but, perhaps, they are insensibly led to prize more highly the recollection of his holy life, and the memory of his words and looks before he departed from them,—to which it is difficult to conceive that anything of touching sweetness could be added.

For him they never once questioned that all was best; and their own affliction would have been greatly increased, if he had been carried off by sickness in a

foreign land, surrounded by strangers, his eye in vain glancing round for the objects of his affection; or, if they had been the companions of his voyage, and had been awakened in the morning to the consciousness of a loss which they could not have foreseen nor prevented.

His sudden death* spared him the pains of protracted suffering, which might have increased the depression under which he laboured. The mode of his removal is associated in the mind with many familiar and affecting images. Death we think of as the dark river; and sorrow is the sea, in whose waves all mortals are more or less purified. The obscurity of the night, and the solemn circumstances attending the event, well accord with the mysterious nature of the state into which he has entered; and lead the mind, more than a common dismissal would have done, to the Great Being without whom nothing cometh to pass. "He was not, for God took him." Though his remains were not consigned to a spot which might be wept over by those who would have loved to visit it, yet his friends were spared those painful spectacles which are significant of the decay that is incident to our corruptible nature; and were enabled with greater freedom to look upon him as only removed to another more glorious mansion of the Father's house.

We have indulged in these remarks, because, whilst his family led themselves to believe that no mode of separation could have been more merciful to him, or

* It is an interesting coincidence, that his predecessor at Exeter, the Rev. T. Kenrick was called to an endless life without apparent warning; and that the Rev. J. Rowe, his Colleague at Bristol, died in Italy.

more calculated to call off their minds from the things of earth and time to the great source of all consolation, the circumstances were such as greatly aggravated the distress of many. It is impossible to describe the indications on every side, that he who was gone was "every man's friend." The expressions of those who were endeared to him by his Christian services, showed how intense was the affection he had inspired. He was removed in the fulness of time; not before the fruits of many of his labours had ripened, but before they were forgotten. Those who had not seen him for years mourned him as if but recently separated,—so lively was the impression which he always left behind him. He had been the father of the fatherless, and the friend of the widow,—as far as this can be said of man; and many "children not of his own family" deplored him as a parent, and as one whose loss could never be supplied. The religious emotions were called out in relation to him who had first cherished them; and it was interesting to observe how his piety was appreciated by those who secretly made an exception in his favour whilst their creed pronounced his perdition. Many now regretted that differences of opinion had prevented them from seeking his friendship; and those who possessed it acknowledged that truly he had walked with God, and shared largely of the spirit of Christ. Some of the most touching and high-wrought testimonies to his excellence, proceeded from those whose convictions were widely opposed to his own:—"May God enable me to love that Saviour as he loved him," was the expression of one who belonged to a Church, by many

members of which he had been charged with denying the Lord who bought him.

As his sufferings abounded in us, so our consolation also abounded in him (II Cor. I. 5); as the loss was no common one, so neither were the supports afforded under it. The more the bereavement was felt, the greater appeared the reward on which he had entered; and the mode in which he was accustomed to bear his own losses, suggested the calm and trustful manner in which he was to be mourned:—"God's will be done!—no other thought is worthy of him," was the feeling of many. His own soothing words and manner were recalled; his own devotional writings, and the "Harmony" in which he delighted, were perused with renewed interest. He seemed in spirit amongst those whom he had left, bidding them not sorrow as without hope, and directing their thoughts to Jesus, and through him to the God of all, and the Fountain of immortality. The season of the year served to confirm the religious emotions, so widely and deeply felt. The intelligence arrived the day before Good-Friday—the anniversary of the period, when our Saviour, after strong crying and tears, was heard in that he feared (Heb. V. 7), and was enabled to drink the cup to the honour of his Father. The last of Dr. C.'s writings which had appeared in print, was an article on the "Death of Christ;"* and the deep and solemn interest which he felt in that event, communicated itself to those whom he had left behind. Nor was the Resurrection of our Saviour,

* Review of "Means on the Atonement," in the "General Baptist Advocate," for May, 1839.

especially brought to mind on the succeeding Sunday—the birth-day of the Christian's hope, less suggestive of thoughts, inspiring and elevating, connected with him who had done so much to strengthen the faith of others in this great fact,* and who was wont to dwell upon it with heartfelt joy.

The event produced a general feeling of bereavement throughout the Unitarian Church. No man had exerted himself more to diffuse his principles by his writings, or to adorn them by his life. Resolutions expressive of their loss were passed by many of the Societies in the Body, as well as by those connected with his own Place of Worship.† Funeral Sermons were preached to honour his memory by his attached friends, or former pupils, in several of our pulpits; and allusions to his departure were made in many more. His family requested the

* See his tract entitled "Observations on the order of the events which occurred on the Morning of the Resurrection;" and his latest views on the subject, in the "Harmony," p. 284, &c., 2nd Edition.

† Addresses and Resolutions were received from the Congregations of Lewin's Mead Meeting, Bristol, and the New Meeting, Birmingham; from the Teachers of the Lewin's Mead Sunday-Schools, the young men who had received religious instruction from Dr. C., the attendants on the Wednesday Evening Service which he had instituted, the Committee of the "Auxiliary Fund," the Superintending Committee of the United Schools, and the Domestic Mission Society, connected with the Lewin's Mead Congregation; from the London Domestic Mission, and the Manchester Village Missionary Societies; from the British and Foreign, the Western, and the Somerset and Dorset, Unitarian Associations, and the Western Christian Union and Fellowship of Churches; from the London Sunday-School Association, &c., &c. Many of the foregoing may be found in the "Christian Reformer," N. S., VII. 551—556. The manner in which these Resolutions were passed, added greatly to their value. The circumstances attending Dr. C.'s death called forth several poetical tributes to his memory, many of them by members of the Establishment; three of these may be found in the same volume, pp. 352, 377, and 403.

Rev. Dr. Hutton to improve the event to themselves, and to the Lewin's Mead Congregation; which he did, in a manner accordant to their wishes and feelings, "on Sunday morning the 26th instant, to an immense and deeply affected audience:" the chapel, and the regular attendants, according to the custom of the place, bore the signs of deep mourning; and many of his poor hearers, who could ill afford it, could not refrain from showing this last mark of their respect. Few can have sunk to rest more widely honoured, or more deeply loved and lamented.

The announcement of his age led to the following observations, which we may be allowed to quote:—

"Our first feeling, on seeing the time of life at which his career of usefulness has been stopped, is to regret his early departure from among us; but this is to estimate his life by the standard of ordinary exertion and accomplishment. In scarcely threescore years he had fully executed the work of threescore and ten or fourscore years; and though one might have wished, that, by imposing some restraint upon his benevolent ardour, he had prolonged the term of his active power, that ardour was so essential a part of his character, that he must have changed his whole nature in order to be influenced by any thought of sparing himself. He has really left none of the great objects of life unaccomplished. He has filled a sphere of duty more ample and various than almost any man of his time, as a pastor, an instructor of youth, and theological writer; he has left to the professors of what he believed to be Christian truth an example of the Christian life, on which they will long meditate with delight and improvement, and to which they may point as one of the brightest proofs that the principles and opinions which the religious world in general condemns, as incapable of producing vital religion, are calculated to cherish piety and evangelical faith, no less than the moral and social virtues. He has lived to see his family grow up, and attain the age of developed character and established principle. * * * We must not then think of him as of one who has been cut off before his season; but

rather as having early finished the work that had been given him to do ; and, as the reward of more than common activity in the discharge of duty, released from further service, and permitted to enter into his rest, without the long probation of weakness and decay which so generally accompanies the last stages of life."

These are the views on which the minds of those who loved him would calmly rest. Those whom he had guided in youth, looked for his counsel in maturity ; but he had dwelt among them sufficiently long to impress his image on their hearts, and to enable them to picture him in every scene, and to conjecture what would have been his advice in every trouble,—his consolation in every trial. It may be, that they relied too much on his guidance, co-operation and sympathy ; and that the time was come when it was expedient that he should go away, that they might be more influenced by his spirit.

His mind had already undergone much of the discipline of old age. He was gradually retiring from service ; he saw others occupying the places he once filled ; and he looked forward to the period when this would be more and more the case. His sons remember his affectionate playfulness, which clothed a feeling of deeper growth, when he would ask them for their arm in walking, saying that the time was coming when he must rest more upon his children ; and when he saw others entering the field of service, he was ready to adopt the pious expression of the humble Baptist,—“This my joy is fulfilled,” they “must increase but I must decrease” (John III. 29, 30). Yet it is questionable whether he would have been happy, if he had long outlived the power of exertion.

We know not how to close these observations better, than by presenting the Reader with some of the concluding paragraphs in his Sermon, on the death of Rammohun Roy. The work has obtained but a limited circulation, and the following extracts, with some few obvious exceptions, are so applicable to his own circumstances, that the coincidence has struck many of his friends :—

“Such was the illustrious person, whose removal from an extensive field of usefulness, we feel to be a call for trust and submission ; and such the nature and extent of his labours in it. Premature we might be tempted to think his summons from life, while the powers of his mind were in their vigour, and while his sources of enjoyment and self-improvement were so great, in the intercourses of friendship and affection, in the honour and attachment of wise and good men of all ranks and of all persuasions, in the engagements of kindness and benevolence, in the perception of the effects of his labours of patriotism and philanthropy, in the pursuit of truth, the study of Scripture, and the exercise of piety ; but the future is unknown ; and God’s time is best. Protracted life might have displayed, in languor and exhaustion, if not in depression, the natural effects, on a frame like his, of a long course of that arduous toil and often severe conflict, which had been occasioned by his own beneficent purposes, or by the harassing opposition and even hostility of others. He might have had unlooked for trials of faith and patience, in the slow and sometimes interrupted operation of those causes of good to his country which his comprehensive and ardent mind must have viewed as now effectually commenced. At any rate, he has sunk to rest in the midst of affection and respect, with all those purposes carried into effect which had been his object through life ; and could we have known the thoughts of his heart, when he believed the hour of his departure approaching, I am persuaded that we should have found, blended with them, the emotions of devout thankfulness—which now fill our hearts—that he had lived so long, and that his toils and conflicts had not been in vain.”

“They have not been in vain ; and the tomb does not terminate their efficacy. The influence of his personal example, and of his

instructions, will be felt impressively among many who have witnessed and received them. His writings will be more read and appreciated. Those who have been already acquainted with them, will review them with that new interest which the mournful thought produces, that he whose intelligence and benevolence dictated them, is now among the dead. The purposes of his exertions will, in the heart of many a one, receive a new impulse from the consideration, that all who valued him for them, and are able to promote them, are bound to do what they can to supply the loss of his efforts and his counsels. In many and various ways his great objects may be carried into effect, with an influence derived from the termination of his course, which the misinterpretation of his motives, or a wrong estimate of his mode of accomplishing them, or the belief that it peculiarly rested with him to effect them, might have contributed to prevent. The spirit under which he obviously laboured, will transfuse itself into the hearts of others who have those objects in view; and his writings will aid the wise and benevolent in promoting them. 'Though dead he yet speaketh,' and the voice will be heard impressively from the tomb, which, in his life, may have excited only the passing emotions of admiration or respect.

* * * * *

"The voice speaketh from his tomb, and urges us to work the work of life while it is day. His example, too, may well strengthen our desire, to work that work faithfully, and as those who are to give an account. A strong sense of responsibility influenced him in the course which Providence marked out for him. The spirit of benevolence, of humility, and of piety, dwelt in his heart. You learned not from himself, except by casual expressions, or in reply to direct inquiries, what he had done for mankind, in respect to their temporal and spiritual well-being; but on reviewing it for ourselves, we see that it claims our admiration and our deep respect. He sought the blessing of God on his work, and pursued this as an accountable being; and we may well say that the blessing of God has rested upon it for great and important good.

"'Servant of God! farewell! thy work is o'er.' Thou hast been summoned to that rest which remaineth for the people of God, and we shall soon commit thee to the silent tomb; but it will be with the hope of meeting thee again, when this mortal shall put on immortality, and that which is sown in weakness, shall be raised in power and glory. Thy honoured remains will not repose in ground that has been

consecrated by human ceremonial, or even by the exclusive employment of it as the abode of the dead ; but they will themselves hallow the spot where they rest, and it will be endeared by the remembrance of thy benignity, thine affection, and thy friendship. Never will be effaced from our memory the beamings of thy countenance, and the mild accents of thy voice ; and by all who knew thee, will thy name be loved and revered. ‘Blessed are the dead which die in the Lord ; they rest from their labours ; and their works follow them !’ ”

CHAPTER VIII.

GENERAL REVIEW OF DR. CARPENTER'S CHARACTER.

It might in some respects have appeared desirable, for the Editor to have concluded his labours with the last chapter ; and, having conducted the Reader to the closing scenes of Dr. Carpenter's life, to have left him there, to make his own reflections. These, indeed, it is not his object to preclude by any observations of his own on the materials of judgment which he has already afforded ; and he is too fully aware of his own incompetency, to attempt any formal delineation of character ; but there are some remarks,—founded on the numerous papers which the limits of the work precluded him from publishing, on the opinions of many friends whose letters bear varied and ample testimony to Dr. C.'s character, and on the observations of those most nearly connected with him,—which it appears undesirable to withhold ; and also some extracts from his letters, for which no suitable place seemed to present itself in the body of the history.

Out of his own wide circle of friends, Dr. Carpenter was most known as a controversialist ; and his copious works afford sufficient materials, for those who wish to

form an estimate of him as a doctrinal writer. Though he derived peculiar pleasure from the good opinion of those around him, he exposed himself to their suspicion and reproach ; though, perhaps, too loath to inflict pain, he had to wound the feelings of others by controverting their cherished convictions ; and though naturally yielding, he was called upon to be the firm and uncompromising advocate of unpopular tenets. He had none of that daring and self-relying spirit, which often characterises the reformer, and which seems to delight in the opposition which it excites ; but, perhaps, his disposition peculiarly qualified him for the post he filled, leading him to shew the excellence of his own faith, rather than denounce the errors of others.

Though his works have been commended for their learning, their acuteness of discernment, and their patience of investigation, he probably effected more by the less shining qualities of candour and love. It was seen that he was not fighting with a monster of his own creation, but was anxious to state the opinions which he controverted with fairness, and to give them their full weight ; and the Christian spirit which pervaded his writings, frequently enlisted the well-disposed inquirer in his favour [vid. p. 262]. He declared* that he owed "to Unitarianism, and to that alone, whatever he had of piety and Christian feeling ;" and those who observed his devotional spirit, his unaffected humility and conformity to what he deemed the will of God, were unwilling to pronounce the tree corrupt which bore such

* "Reply to Magee," p. 372 :—The whole of the chapter on the Beneficial Tendency of Unitarianism is well deserving of perusal in this connexion.

fruits.* The opponents of his opinions have frequently paused to pay a tribute of respect to his character. Those who are acquainted with the body to which he belonged, are happy in the belief that the virtues admired in him are not of rare occurrence; but his literary reputation made them more conspicuous, and his outward deportment manifested in a remarkable degree the Christian graces which adorned his life.

In early life he disapproved of controversy [p. 113]; in Exeter he abstained from it, till it was forced upon him; in Bristol he felt himself called upon more frequently to correct misrepresentation:—

“When [he says] attacks upon doctrines which I cherish as Gospel truth seemed to me to require defence, I have come forward to reply; but I have continually left the last word to the assailants. Several that differ from me know, that in Public Meetings I have left unnoticed unjustifiable references to the Unitarians, because I would not interfere with the objects of the place.”

* We cannot resist quoting, in this connexion, the following passage from a “Review of Dr. Carpenter’s Sermons,” in the “Eclectic Review,” vol. IX. p. 669:—

“When we see a fellow-man and fellow-sinner, whose character is adorned, not only with blameless morals and with those honourable decencies of life to which the world pays homage, but with untiring activity in excellent deeds, warm-hearted beneficence, exemplary virtue in all the walks of life, and the clearest evidence, to those who possess full and close opportunities for the observation, of constant ‘walking with God,’ not in the solemnities of public worship only, but in the family and the most retired privacy; and when this habit of life has been sustained, with unaffected simplicity and uncompromising constancy, during a life long, active, and exposed to searching observation;—when such a character is presented to our view, it would warrant the suspicion of an obtuse understanding, or, what is worse, a cold heart, not to resemble Barnabas, ‘who when he came and saw the grace of God, was glad;—for he was a good man, and full of the holy spirit and of faith.’ Where there is ‘the fruit of the spirit,’ we are warranted to believe that there is the work of the spirit: where there are ‘the fruits of righteousness,’ we know that they ‘are by Jesus Christ, to the glory and praise of God,’ notwithstanding clouds of imperfection and obscurity.”

Many of his smaller publications were widely disseminated; and he was not careful of expense where he thought he could do good by their gratuitous distribution. He was not so anxious to make converts, as candid inquirers; because he was more desirous to spread a love of truth, than a conformity to his views of it. He seldom offered any of his controversial works to his children; and, though pleased if they requested them, he always impressed upon their minds that he greatly preferred that they should judge for themselves, when arrived at sufficient maturity, than that they should blindly adopt his sentiments.

Unitarianism is embraced by different minds from various motives. Some resort to it as a refuge from what they regard as hypocrisy, bigotry, or metaphysical absurdity; but he clung to it, not only from preferring it to other creeds, but because it approved itself to the feelings of his own heart, and seemed the only faith supported by Scripture, unincumbered with tradition. He held it, not merely as a doctrine of natural religion, but as authoritatively taught by the great Head of the Church; and he found it hard to bear the reproach of not being a Christian, cast upon him by those who might often be said, in comparison with himself, to be ignorant of Scripture. Whether or not the deductions of his intellect were correct, he certainly made it his aim to be like Christ.* The candour towards other

* In his pocket-book, he kept the calendar of our Lord's ministry ("Harmony," pp. clxi., clxii., 2nd Edition), apparently to fix in his mind the events recorded of each day. Few dwelt more constantly on the life of Christ.

sects, which his works exhibit, was manifested in his conduct. No one felt himself shunned by him from a difference in belief. For a long time he contributed liberally to objects connected with other denominations, believing that they did more good than harm; but he found that his donations were deemed the offspring of weakness, rather than of Christian love, and that there was no willingness to return the benefit; and he therefore latterly confined his aid in a great measure to his own body.

The influence of the profession of an unpopular faith is, to strengthen the character. As may be remarked in the case of the Jews, it sometimes nurtures pride and bitterness. Its effect on Dr. C. seems to have been almost entirely beneficial. The reader will have remarked how he first became peculiarly alive to the importance of revealed religion (pp. 37—40); and how he was confirmed in Unitarianism by long and diligent study (pp. 55—63). His love of truth was cherished, and he acquired greater firmness, from being led by it to maintain obnoxious views; his self-love was subdued by the insults he frequently met with; his wish “to be, not to appear, the best” was fostered, by the misapprehensions which surrounded him, and by the reproaches that were cast on him as a denier of that Saviour whom he loved and obeyed; his religion was rendered more disinterested, by the absence of worldly distinctions to stimulate his zeal; his faith in God was exercised, when he observed the slow progress of religious truth, and the power of impulse and the love of fashion in prompt-

ing men to renounce those principles of free inquiry for which their ancestors suffered. He used to dwell with delight on these words of Milton :—

“ I argue not
Against Heaven's hand or will ; nor bate one jot
Of heart or hope ; but still bear up, and steer
Right onwards.”

Sonnet on Cyriac Skinner.

He was fully sensible to the obstructions presented by the obloquy cast on his opinions :—

“ I have often held back [he says, addressing a Bishop for whom he entertained a high regard] from public intercourse with liberal clergymen, lest they should have the stain of heresy fastened upon them ; and sometimes I have been prevented from engaging in objects, to which my heart is devoted, by the knowledge that my doing so would be baneful, if not destructive, to the success of them.”

Numerous instances might be mentioned, in addition to those previously recorded, in which he was led to feel the suspicion and prejudice with which all that he did, and said, and wrote, was regarded by many.

His position exposed him not only to vulgar reproach and anonymous abuse from those who only knew him by name, but to the well-meant, though often obtrusive, efforts of his acquaintance, which he met with kind patience,—only “ sorry that they thought *that*, which they found a source of consolation to them, necessary for every one else.” In one of his letters he says (speaking of a doctrinal work) :—

“ March 7, 1834.

“ It is one of that numerous class of publications which come from persons who have only for a short time attended to such subjects ; and who (having been brought up in the belief of the reputed orthodox)

see proofs of them when I see no evidence, and pass over what I deem decisive and unanswerable arguments against them. I have repeatedly found young persons, coming new to such publications, imagine them as fit to convince those whose lives have for 30 or 40 years been devoted to such subjects; as they are impressive to themselves—mere novices in the study. If any truths are certain, to my mind these are, that Jehovah is one, and the only God; that He alone is to be worshipped, and to have the highest affections of the heart; that His mercy gave all the blessings of the Gospel; that He is ever ready to pardon the truly penitent, and to give His grace to the sincere and faithful; and that Jesus Christ was appointed and empowered by Him, to execute whatever His wisdom and mercy directed for the salvation of man from sin and from death. In all this is no mystery; and in this, when truly developed, there is all that is needed to make us wise unto salvation."

It sometimes happens, that those who are debarred from the respect of the world at large by the profession of unpopular opinions, take an additional pleasure in the estimation which they have acquired in their narrow circle; but he was singularly free from this failing. The following tribute, paid him by the Rev. R. Aspland, at a meeting of the Unitarian Association, will commend itself by its truth to all who knew him:—

"He has, for a long course of years, devoted himself heart and soul—and such a heart and soul as you rarely meet with—to the great and good cause of Unitarianism. Wherever he can do good, there he is to be seen. He is here with us—he has been to most of our anniversaries; he is here in support of true Christianity; he is here in support of brotherly love, ready to do anything or nothing, just as he and you shall determine. He is a man who has a right to claim precedence on every occasion; yet on every occasion he is the humblest I know. He is a man whose talents raise him to a high pitch of respect and esteem, but who, from his native modesty, claims nothing, asks nothing, but puts himself in your hands and says, 'Do with me what you will.'"

* * *

The name of my old friend—my friend and your

friend—the friend of every Unitarian, of every Christian, of every man—is Dr. Carpenter, of Bristol.”*

These qualities endeared him to his younger brethren, over whom he thus acquired the best kind of influence; some of his former pupils are now ministers of important congregations, and follow out those plans for the religious instruction of the young which he recommended by his example. He was ready to help forwards those who were commencing their course, by advice and encouragement, and by the loan or gift of books which he thought might be useful to them; and the kind interest he took in their welfare, and his courteous and unassuming manners, did much to deepen the impression made by his example.

In our retrospect of Dr. C.’s life at Exeter, we have adverted to some of his characteristics as a Minister. His desire for usefulness, rather than popularity, remained unaltered, and is indicated in the following extracts; the first addressed to a brother minister, the next to a member of a congregation at that time unprovided:—

“ 17th December, 1828.

“ All I see of our societies convinces me more and more, that faithful endeavours after Christian usefulness, *hearty earnestness* in the services of the pulpit, faithful and close appeals to men’s hearts and consciences, a devotional spirit and a life of purity and uprightness, united with discretion, exertion, and watchfulness to promote the work

* Christian Reformer, N. S., III., p. 505. In Dr. C.’s speech at this meeting, he refers to the efforts which were made to remove the civil disabilities of the Jews. For the part he had himself taken, he received the cordial thanks of the Jewish Association, and many expressions of gratitude from individuals, who observed in him “the benignity of the spirit of Christianity, leading him to promote the happiness of mankind, and the peace and welfare of society.”

of the ministry in those various fields of service which are greatly independent of the pulpit duties—among the poor, the young, the thoughtless, the afflicted, and the erring,—will obtain for a man more than splendidly popular talents can, unless with these is combined no small share of the more essential requisites. A minister who has the welfare of his people at heart, and out of the pulpit strives with a sound mind and with love to promote it, and makes himself acquainted with their spiritual wants, will gradually become more and more acceptable, even without any external progress in his manner of delivery and style of composition; but most probably, in striving to improve his talents for the glory of Him who gave them, it will be found that even this will be decided and marked, however gradual."

"August 10th, 1835.

"I much fear you will find it exceedingly difficult to obtain any one who will at first obtain universal approval. If any minister prove to give sufficiently general satisfaction in the pulpit, and have the disposition and the talent to make himself generally useful out of it in the various services of the Christian Pastor,—if he possess the sterling qualities of sound judgment, strength of mind, seriousness and piety, high-toned moral sentiment, benevolence and urbanity of temper,—I should trust more to the permanent influence of these on his pulpit acceptance and usefulness, than to the influence of popularity in the onset on his permanent acceptance and usefulness."

Had Dr. C. been free from every engagement but that of the ministry, it might be acknowledged that he did not devote sufficient time to composition for the pulpit. He did not enrich his mind with the frequent study of the great models of eloquence, nor adopt those other means by which preachers arrive at celebrity. With but few exceptions, his discourses were hastily written, when his head was wearied with the incessant labour of the week. It was his habit to give a full picture of the thoughts passing through his mind, rather than a graphic sketch: and his sentences are sometimes diffuse. This habit was strengthened by his constant

use of short-hand, and by his scrupulous attention to accuracy. The first afforded a ready channel for the rapid current of his ideas, which enabled him to pour out the fulness of his mind without pausing to select; the latter led to the practice of frequent interlineation, where he thought that he had left out anything which would give a greater completeness to his meaning. Some of his early sermons are perhaps more correct as compositions, and exhibit greater condensation, and a larger display of his intellectual endowments; he seldom, however, preached them in later life, from the feeling that they did not convey with sufficient force his more vivid and heartfelt emotions. When residing at Liverpool, he wrote:—

“I am not insensible to the approbation of a congregation; but I had rather, a thousand times, learn that some of what I consider my useful sermons had raised the thoughts further towards heaven than they had before soared, than that the most well-judging audience had been gratified by my more refined sermons.”

The volume already before the Reader will enable him to judge of the general style of Dr. C.'s discourses; it cannot, however, convey any idea of the felicity with which he seized upon the passing circumstances of the day, and made them conducive to spiritual benefit; frequently thinking it less desirable to change altogether the current of thought, which any remarkable event may have excited in the minds of the hearers, than to hallow it and give it a right direction. His Sermon Register, in which he kept an accurate account of all his services since his settlement in Bristol, shows the frequency of this practice; whilst the testimony of those

who heard him, declares the judicious and impressive manner in which he executed it. The discourses which have been published have met with an approval more general and decided than his family ventured to anticipate,* as they were conscious how much their effect was owing to his delivery. The volume has been favourably reviewed in the "Eclectic Review," the "Christian Teacher," the "Christian Examiner (U. S.)," the "Christian Reformer," &c.; from the last of these we may be allowed to quote the following passage:—

"Those who are preparing themselves for the exercise of the same profession, will find in these Discourses examples how the simple truths of the Gospel may be preached, so as to find a ready way to the heart and the conscience. It would be exaggerated praise to hold them up as models of pulpit style; they partake, undoubtedly, of the peculiarities of the author's mode of expression, which are even more perceptible to the eye of the reader, than to the ear which listened to the living voice.† It is not in their outward form, therefore, that we

* The following testimony in a letter from a friend, though humble, is not the less gratifying. "We have a poor woman in this neighbourhood, who has been for many years in a state of the most lamentable suffering, and is generally unable to leave her bed. S. goes to read to her twice a week. The other day she made choice of the sermon entitled 'Light out of Darkness.' The poor invalid listened with great attention, and remarked at the close that 'she had heard many sermons in her time, but never one more *teaching*, or which comforted her more.'" Of the same sermon a minister of another persuasion, himself a poet, says:—"It is throughout a most beautiful piece of sacred poetry; and if Wordsworth had published it in rhythm, it would have been esteemed one of the most beautiful of his productions;"—and of the volume,—that, if it had been published by a person of acknowledged orthodoxy, it would have been spoken of as most evangelical in its nature.

† To use the words of a correspondent:—"To all those who connect with every line of his, the recollection of his impressive earnestness of manner, and the very intonations of that voice of unrivalled sweetness, all that he has written will be welcome and edifying;" but "you are aware as well as I am, how much pulpit oratory loses of its power, when divested of that magnetic influence—if it may be so styled—which establishes itself between an eloquent speaker and his hearers."

would recommend them for imitation to our future ministers, but in the benevolence, the tenderness of feeling, the ardent desire to make the hearer better, the reverence for Scripture, and the affectionate veneration for the Saviour, which so strongly characterize them. Imbued with these qualities, their discourses will never be without that practical efficacy which is the only legitimate object of the preacher's ambition. Where the spirit of love is joined to the spirit of a sound mind, the spirit of power will not be wanting."—(N. S. VIII. 240.)

When conducting the services of the House of Prayer, it was evident that he was engaged in a work which he loved: there was a calmness and self-possession in his manner, which showed that he came not to preach himself, but Christ; and was not thinking of the opinions that might be formed of him.* From the peculiar qualities of his voice, he was able, in a remarkable degree, to combine solemnity with the cheerfulness of confiding faith, in his addresses to the Deity. In his reading of the Scriptures and the hymns, he often conveyed thoughts which were not before connected with the words.† When

* When it is remembered, that, from the commencement of his ministry he had been accustomed to hear much approbation expressed of his services, it is deserving of remark how little he was influenced by the desire of popularity, and how free he was from any feeling resembling jealousy. In one of his letters, after stating that he was about to discourse on "the supports experienced by Unitarians from the simple faith of the Gospel, in the dying hour" (Nov. 26, 1838), he adds:—"As it is out of regular turn, and may not be so much known, I must be contented with fewer hearers [than he had had for a previous lecture]: but I think that the subject will be sufficient for my earnestness of spirit. I have a great objection to letting the mind depend on the *number* of those present." Whenever he was a hearer, his remarks proved the generous estimate he formed of the services of others; and on one occasion, when recommending stated attendance at one place of worship, he pays a warm tribute to the powers of the Rev. R. Hall, who occasionally attracted away some of his congregation.

† As a boy he was distinguished as a beautiful reader: and the deafness of Mrs. Pearsall obliged him to cultivate the important habit of articulating clearly. None, who ever listened to it, are likely to forget his reading of

preaching, his sustained delivery gave their full force to his long, and sometimes involved, sentences. There was nothing in him to recall less hallowed associations; he "spoke as one having authority" to proclaim the obligation of that rule of life, by which he himself endeavoured to walk; and if, in early life, his youthful grace enlisted the sympathies of his audience, his benevolent and holy aspect, in later years, won their love and respect, and increased their attachment to that benign religion of which he seemed an evangelist. The writer of these remarks feels, from the observations which he has heard in various quarters, that they are not exaggerated. Some of the circumstances which he has mentioned might appear trivial, did not the effect evidently produced by them prove them to be otherwise.

If those who forgot how usefully his time was occupied, regretted that he did not sufficiently exert his powers in laboured and frequent composition for the pulpit, it must be remembered that, in later life, his attention was directed to Expositions of Scripture (p. 353), which were the fruit of deep study.

Towards the close of his ministry, the additional burden of his pastoral duties, and the uncertainty which often attended his arrangements for the Sunday, precluded him, as we have before intimated (p. 403), from attending as he wished to catechetical instruction, by which he had reason to believe that important good might be effected;—many having acknowledged that

poetry; and one of his hearers remarked, that the manner in which he read the hymns, inspired in him emotions and called up thoughts, which a whole service from another often failed to excite.

they owed the formation of their religious characters, under God, to him. For the use of his Sunday classes he wrote, when in Exeter, the *New Testament Geography* (p. 163) ; and at Bristol he printed “Notes and Observations” on the Gospels (which, though incomplete, have been subsequently published), “Truths and Duties,” and “Familiar Illustrations of Unitarianism,” which, however, he did not finish ; in addition to these he has left several manuscript compositions which he employed with them.

He imparted a great degree of vitality to the congregation, by aiding in the formation of many useful institutions, to which we have alluded in the course of the work ; and especially by his exertions in connexion with the Sunday Schools (pp. 243, 275—280, 292). By the erection of commodious buildings, not only was accommodation afforded to the Schools already existing, but encouragement was given for the establishment of new ones. The part which he took in the management of them, and the beneficial influence which he exerted, is thus described by one who had ample opportunities for observation :—

After alluding to the early history of the Schools, the Writer continues :—“It was Dr. C.’s habit to give the impulse, and then to leave those who had more leisure to devote to these objects to carry them into execution ; as we have seen with reference to the Sunday Schools. Knowing, however, that the best-formed schemes often fail, from want of order and regularity in carrying them out, he assisted in the formation of a Superintending Committee, which should exercise constant watchfulness over the proceedings of the separate Committees of management of the different Schools, which, at the time of its first meeting, consisted of three Day Schools* and the two Sunday Schools.

* *Viz.* :—The Girls’ Charity School (instituted in 1787), the Infant School (1826), and the Intermediate School (so named as being originally *interme-*

"For this Committee he drew up a minute and interesting account of the proceedings in reference to the erection of the School Buildings, which concludes thus* :—

"The following narrative has been drawn up in accordance with the Resolution of the first Meeting of the Superintending Committee, on the 22nd of January, 1829, when the expectations and hopes expressed in the concluding paragraph of the Report were in full train for realization. Four years have elapsed without my carrying the Resolution into effect: and no one else possessed the means of doing it in detail, as appeared desirable; but I always kept it in view, believing that it was due from me as a tribute of thankfulness to those, (to one especially) [Miss Morgan] without whose liberal pecuniary aid and personal services the work could never have been carried through; to all who, in different ways and degrees, contributed to effect it; and to all who have assisted in the establishing or conducting those schools, to whose prosperity these buildings have so essentially contributed;—to Him, also, who hath crowned the labour of love with so much usefulness: and that it was required also as an encouragement to those who will enter into our labours, not to be weary in well-doing; and as presenting to them and to ourselves a strong obligation, to make a wise and faithful use of the means which these buildings afford, for promoting the intellectual, moral, and religious improvement of the Poor. The experience of these 'four years,' has presented little to discourage, and much to confirm, every reasonable hope; and with deep and earnest

diate between the Infant and Charity Schools) designed to carry on the instruction of the Infant School (1829), which is taught in the Lecture Room (p. 241). Connected with the Schools is a Dispensary, and a Library for the use of the Sunday scholars, which have both, in different ways, been of essential service. (We may mention that a small Museum, consisting in part of contributions from the children, has been recently formed, and promises to be of use.)

* The substance of this account may be found in the following little pamphlet :—"Charity Schools connected with the Lewin's Mead Chapel, Bristol. I. General Account of the Schools. II. System of the Stoke's Croft School. III. Regulations of the United Schools. IV. System of the Girls' Daily School. V. Account of the School Buildings. VI. Reports of the United Schools for 1832. VII. Subscribers to the Stoke's Croft School for 1832.—N.B. It is hoped that those into whose hands this Pamphlet may fall, will preserve it, and make it serviceable for the obvious uses of it. Bristol, 1832." 40 pp., 12mo.

emotion, I now commend the work, in all its connexions and influences, to the blessing of God, in the name of Christ Jesus.

“L. CARPENTER.

“‘14th Jan., 1833 (Midnight)’”

“‘Therefore, my beloved Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’ I. Cor., xv., 58.”

“From this Committee Dr. C. never absented himself, unless in consequence of illness or absence from home; and for some time he acted as its Secretary. By this means he kept up a connected knowledge of the proceedings of all the Schools, and this was increased by the constant intercourse he had with those who were more particularly working in them,—being ready to counsel them in their difficulties, to aid them with his experience, to comfort them when ready to despond at the little good which seemed to arise from their labours, to reconcile conflicting opinions, and to assist them with his time and his money when either was needed. In the year 1832 he delivered a course of Lectures on Natural Philosophy, at the School Buildings, to aid the funds, which had suffered from an unexpected call upon them; and at this, and at other times, he gave familiar instruction on the same subjects to the children of the Schools. The influence which he had acquired over the children by the kindness of his manners to them, was much increased by the knowledge which he had of a large number of the families to which they belonged; and by the facility with which he recalled a face which he had once seen. He delighted in commending them for their improvement, yet never shrank from the more painful task of reproof, where serious transgressions seemed to require the aid of his additional experience. It was in this way that he maintained a constant influence over these schools,—the welfare of which he had so much at heart; and his acquaintance with their early history and his business-like habits rendered him an invaluable member of their Committees.

“The Stoke’s Croft School, however,* was the object of his especial care, as it was the old-established school of the Congregation, coming

* So called from the building in Stoke’s Croft, containing a house for the master, a school-room for the boys, and rooms for 12 alms-people. An English education of a superior kind is afforded to 40 boys. It is supported partly by subscriptions, &c., but principally by endowments, the congregation, in 1722, having raised about £4000 for this object.

more particularly under the inspection of its Ministers. He devoted an afternoon every month, and subsequently every fortnight, to catechising the boys in it; and wrote out questions in Scripture Geography, History, &c., to which they prepared answers. He also gave them instruction in more general branches of knowledge; and awakened their minds by conversation, the recollection of which has in many cases proved beneficial in after life. He endeavoured not to lose sight of the boys when they left the school, encouraging them to resume their attendance at the Sunday-School; and, when too old for this, inviting them to join a class which he formed for the purpose, and which met at his own house. He continued it as long as his other engagements permitted; and the lessons he conveyed, and the influence of his character, produced in many instances a permanent impression.*

We subjoin some observations relative to the Sunday-Schools:—

“Though Dr. Carpenter was prevented, by his very close and numerous engagements on the Lord’s day, from devoting much time and attention to the Sunday-Schools, yet he exercised a most beneficial influence over them, not only by the interest he always showed in them, which encouraged the Teachers in their exertions, and led them to *feel* that they could always apply to him for aid and counsel when required,†—but by his occasional addresses to the children on Sunday Afternoons, and by the manner in which he conducted the half-yearly Examinations. Before the Address, he inquired of some of the Teachers, if there were any points on which the children particularly required admonition; he then spoke to them earnestly, but affectionately and simply, illustrating what he said by pleasing anecdotes. He sometimes also gave them an account of that Holy Land which it was

* When the boys of the Stoke’s Croft School heard of his death, at their own suggestion they purchased among themselves his portrait, to hang in their school-room.

† The Teachers of the Boy’s Sunday-School remember with interest the frequency with which he attended their tea-meetings, held on the afternoon of the first Sunday in each month, to promote social union, and to conduct the business of the school. Dr. C. contributed by his presence to give a right direction to these meetings, whilst he did much to increase the pleasure and improvement which resulted from them. He sometimes invited the Teachers, as a body, to partake of his Sunday Evening meal.

his ardent desire to visit; and by his vivid descriptions, aided by a series of large drawings which he had had prepared for this and similar purposes, he inspired them with a little of that feeling of reality, which was so peculiarly his own.

“Addresses of another kind were he hoped of advantage:—on a Sunday Afternoon, while the children were at school, he assembled together their parents, and spoke to them of their peculiar duties and responsibilities; he often referred with much interest to these meetings—which, however, were not very numerous—when, as a Christian Father, he addressed those exclusively who held the same important relation.

“The Examinations he thought of great importance in many ways; he endeavoured to make them the means of interesting the Parents in the instruction given to their children, and thus to induce them to be fellow-workers for their improvement; he considered them a stimulus and encouragement to the Teachers; and advantageous to the children, by leading them more carefully and accurately to fix in their minds important truths, and passages of devotional poetry, which, though perhaps at the time not fully understood, might in after life be highly valuable to them. Those who have never been present on these occasions can form no idea of the truly paternal manner in which he drew forth from these little ones their knowledge of the truths of religion, intermingling with what they had learnt his own instructions; or the encouraging smile with which he bestowed on the deserving the rewards prepared for them, praising those who had obtained a copy of the ‘Book of Life’ by patient perseverance through two or even three years, and urging all to go right onward. He afterwards addressed a few words of admonition to the assembled Parents; and these are now treasured up by many with affectionate sorrow. Dr. Tuckerman was present on one of these occasions; and few who were there will forget the expression which lighted up his benevolent countenance, as he sat by his Brother in Christ so engaged; and he frequently exclaimed to Dr. C.’s daughter,—‘How I love your Father!’

“Dr. C.’s presence was not less desired at the Annual Tea-Meeting of the children on Whit-Monday. He always rejoiced to share in the pleasures of the young, and heightened them by his cheerful manner and lively expression; and by thus showing to them, and to all, that one who endeavoured to promote their highest interests shared also their present enjoyment, he greatly strengthened the bonds of memory by which his Christian counsels are now treasured in their hearts.”

The feeling entertained towards Dr. C. by the poor, is described in what follows :—

“ Among the objects which Dr. C. deemed most valuable, and in which his personal aid and influence were most beneficially exercised, was a Society formed in the spring of 1835 among the Ladies of the Congregation, for visiting their poor and the Parents of the Sunday-Scholars, with a view to afford them Christian counsel and sympathy, and, when requisite, other assistance. The members of the Society assembled at each other's houses once a month, to make articles of clothing—principally for the sick and aged ; and as at these meetings the attendance of one of their ministers was requested, Dr. C. frequently presided, and read to them, while they worked, some interesting or instructive passage, which might excite or direct their Christian efforts, concluding with a portion of Scripture and a prayer. An opportunity was thus afforded those who were present, of becoming more familiarly acquainted with him, and of receiving his ever ready sympathy, aid and counsel, in their benevolent exertions ; and they remember with deep interest those meetings, when he was among them as a Father and friend.

“ He had long felt regret that his engagements prevented him from visiting his ‘ Poorer Brethren ’ in their homes, as much as he thought that it was the duty of a Christian Pastor to do ; and though, when sought by them as a comforter in sickness or sorrow, he felt that those in an humble station had only a higher claim upon him, and consequently devoted to them even more of his time and attention than to his richer friends, yet he feared that they might often be without his aid, when it was needed, from their being withheld by modesty from applying to him. The knowledge that his poor were thus cared for, and that he would be informed by the visitors whenever his presence was needed, relieved him, as he himself often said, of a painful load.

“ When he first came to Bristol, there were scarcely any poor belonging to the Lewin's Mead Chapel, except a few dependents on rich families ; while at the close of his ministry the galleries were well filled, and the free seats were occupied by persons whose decent appearance and orderly demeanour showed that they were not poor in the true riches. No class of hearers valued his pulpit services more than these ; they derived from them food for reflection during the week ; and now retrace them, when on the bed of languishing they so much desire, but can no longer have, his presence. They

felt that they understood him ; and were particularly struck with the warmth and frequency with which he dwelt on the character of our Saviour, and on the blessings of the Gospel. Many said that they first came from curiosity, having heard us evil spoken of as not believing in Christ, but they found that his name was mentioned with as much true feeling here, as in other places, and became stated attendants.

“ Of the love of the poor to him it were in vain to attempt to give any adequate idea : it can be imagined by those only who knew what a Pastor he was, and who have witnessed the deep return of gratitude made by those who are despised of men, to one who feels to them as Brethren, and who shows that he feels so by innumerable little acts of kindness, which can hardly be described, but which are highly appreciated. They revered his high character ; they admired and valued his public teachings ; but still more did they love him, for that promptness to aid them in both temporal and spiritual difficulties on which they could rely,—for that friendly smile and cordial greeting which manifested his interest in their welfare.

“ Since his departure, his absence has been deeply felt in the hour of sorrow. The mother, when committing to the earth her youngest hope, remembered with emotion that, when before she followed to the tomb a beloved child, and overwhelmed by her feelings could not tear herself from the spot, he gently took her arm, and soothing her led her from the grave. An aged pair, with whom he was comparatively but little acquainted, had been earnestly longing for him to return home ;—‘ but now,’ they said, ‘ he is gone to a better home ;’ and when confined to their bed, they could not restrain their tears while the 14th of John was read to them at their request, as it was the last they had heard him read.

“ Many were the anxious inquiries made respecting him during his last illness. One poor Catholic widow said she trusted that he would recover, for he had the prayers of all the poor. A venerable old man, for whom Dr. C. had much regard, was the first of his flock who followed him to the Father’s house. His grief for the loss of his beloved Pastor had been deep, and he longed to be with him where he was : his last words were,—‘ Soon I shall see my blessed Saviour and my dear Dr. Carpenter !’ One who had been instructed by him in the Stoke’s Croft School died of decline, not many months after him. Often did he long to have those prayers and consoling visits, which he knew that he should have received if his Pastor had still been here ;

and much did he fear that the last struggle of nature would be hard to bear ; but he called to mind, his mother said, what he had so often heard from Dr. C., about the Valley of the Shadow of Death, in which the Heavenly Shepherd is our support ; and when too weak to read as he delighted to do, he begged his relatives to read the Scriptures to him, especially delighting in the 15th of John, which he peculiarly associated with him. One night he dreamt that he saw Dr. C., with his usual kind and cheerful look, who held out to him a summons to depart ; when he awoke he grieved that it was but a dream. He sometimes feared to enter that unknown country where all would be new to him, but he was reminded by his mother that ' poor dear Dr. Carpenter ' would be there, ready to receive him ; and that thought comforted him.

" These circumstances may be deemed trifling, but they will show, more than general assertions, how much he had found his way to the hearts of his poor people."

The foregoing observations prove how successfully Dr. C. endeavoured to be the friend of the poor ; and perhaps there are none, in any rank of society, who prize his memory more than those who knew him in their afflictions. The following extract from a letter written by one, who, whilst labouring under protracted indisposition, had received him as a guest for a few days, expresses the sentiments conveyed from many quarters :—

" I rejoice more than ever, that I had this opportunity of seeing him ; and that the picture of him which will remain upon my mind, is the vivid recollection of what he showed himself in those few days. Often as I had experienced his kindness, and seen in the case of others how he devoted himself to the office of cheering and comforting those whom sickness or affliction had visited, I never felt it as I did then. My wife and I have often recurred with feelings of admiration and love to the gentleness of manner, the watchfulness for every occasion to render service, the cheerful and rational piety of conversation and prayer, by the union of which he was so peculiarly fitted to be the companion of those who were suffering."

Those who marked in him a want of repose, and an over-anxious desire for exertion, were struck with observing the effect of religion in giving a feeling of calmness to himself, and in enabling him to impart it to others. The Writer remembers how the storms of tumultuous emotion were at once stilled by his word and look of peace. Though his frequent visits to the house of mourning gradually impaired his health and spirits, he seemed at the time to share the sorrow, but not the weakness of those whom he consoled; and whilst they knew that he partook of their grief, they felt that he was imparting strength which enabled them to rise above it. His remarkable purity of mind, and the degree in which he had kept himself unspotted from the world, increased the influence of his private as well as of his public ministrations, and imparted a singular efficacy to the comfort or advice which he gave. He frequently said only a few words; but these were peculiarly adapted to the circumstances and wants of those whom he addressed:—"I often," a lady remarked, whose religious views widely differed from his own, "think of what you said to me,—'Wait patiently and hope gently.'" The following extract from a letter of Dr. C.'s, narrating the death of a very estimable lady who accompanied an invalid pupil abroad (though she had an extreme dread of the sea, which only a sense of duty could overcome), and soon followed her to the tomb, illustrates this observation:—

"On the morning they left; — (who was to go down the Avon with them) came to speak to me, and I sent my remembrances and best wishes. On the impulse of the moment I did one thing more. I

had been much struck in reading Joshua 1st (the morning before, in the usual family reading), with the applicability of the 9th verse to Miss W.'s circumstances; and, thinking I had sufficient acquaintance with her to justify it, I wrote on a slip of paper (Josh. I., 9.) folding it, and directing it as a note to Miss W., with Dr. C.'s kind regards. The verse is as follows,—‘Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest.’ I had the satisfaction of hearing from Mrs. ——— that Miss W. felt interested in the reference, and pleased with my having made it; and more than once after, she expressed in her letters the comfort the passage had yielded her.” A few hours before her death, she said to her servant,—“I should like Dr. C. to be informed, *that the Lord my God has been with me to the end.*”

His visits to the sick and the dying were not confined to the members of his own congregation. He never neglected a summons, and he was often called for by those who were strangers in the city, or who were not connected with any Religious Society; and some of the most steady attendants on his ministry were not at first attracted by his preaching, nor convinced by his writings, but by these proofs of vital Christianity which had come to their knowledge. Personal danger from fatigue or from exposure to the weather he disregarded,—perhaps even too much. The attacks of infection he also braved, when duty required it; and his safe-guard is shown in the following extract from a letter to his son:—

“It is a well-known organic law of our physical system, that fear contributes greatly to bring it into a state in which it is most exposed to the influence of contagion; and that they are most secure who have most intrepidity of spirit. Now they who have a high and religious sense of duty, have the best preparation for that intrepidity; and therefore, without any mystical or enthusiastic sentiments on the subject, there is no doubt that a religious sense of duty is a great preserv-

ative. It assists in giving collectedness, and calmness, to avoid needless danger, and inspires with firmness and courage when exposed to it."

The following remarks by a valued friend of Dr. Carpenter's (J. B. Estlin, Esq., F.L.S.), who from his attendance, as medical adviser, in many of the families which Dr. C. visited in hours of affliction, had abundant opportunities of observing his conduct, and the influence of it on others, will be read with interest in this connexion:—

"I am not aware that I can say anything respecting Dr. Carpenter's services to those in sickness and in sorrow, which could not be told by hundreds who have shared his sympathy, and felt its value in the chamber of pain and weakness, and in the hour of mental distress. All who have been thus circumstanced, I cannot doubt will agree in considering Dr. C.'s *manner* of affording pastoral and friendly aid as peculiar to himself,—remarkable alike for its judiciousness and gentleness.

"Few have such opportunities as the medical attendant upon the sick, of knowing the occasions and the subjects on which a word of consolation,—a short prayer,—a line of sacred poetry, would prove more serviceable than any medicine for the body; but he has too often to regret his want of habit,—perhaps his want of courage, to avail himself of these important moments: the necessity of attending to physical symptoms, a sense of the undesirableness of being too deeply interested in the feelings of his patient, lest his calmness and judgment in directing medical treatment might be disturbed, and the absolute necessity felt by those much engaged in professional duties, of economizing time in their visits, may afford some excuse for his apparent remissness. Those, however, who had the opportunity of seeing Dr. C. in the sick room, could not but remark how promptly he perceived the times when the cordial of sympathy, and the comforts of religion could be best administered; and how appropriately he availed himself of them.

"Yet they, who, on the bed of sickness, have listened to his consoling expressions, his pious suggestions, his supporting exhortations, his encouraging prospects, his truthful guidings, communicated in tones

soothing to the ear, and breathing to the heart an assurance of sincere sympathy and affectionate solicitude, can best estimate the full value of Dr. C.'s welcome visits to the sick, the sorrowing, and the dying; and, in the awful moment when the heart has been appalled with the certainty that the fondest hopes are blighted, the dearest ties severed, they only can thoroughly appreciate his influence, who have felt his power to withdraw the breaking spirit from earth to heaven.

"The judicious observer could not fail to remark that the charm which appeared to pervade Dr. C.'s pastoral visits was the result of no *art*,—of no professional adroitness; it sprang from the deep interest he soon felt for those who were in trouble, from the extent to which he seemed to identify himself with the anxious circles around him, and to participate in their cares. The consequence was, that those who in their seasons of trial thus shared his kindness, were accustomed to lean upon him for advice in even trivial matters; looking forward to, and welcoming, his visits, and feeling his absence, as if he had been a valued relative. Nor could it escape the notice of watchful friends, how sincere he was in his sympathy; how he made the troubles of others his own; how deeply their sorrows sunk into his heart,—depressing his spirits, and producing a wearing effect upon his physical frame.

"I will not speak of my personal experience of the value and comfort of Dr. C.'s affectionate solicitude and spiritual guidance; but I can testify in numerous examples, how dependent those, who required his visits in seasons of distress, were upon his advice and sympathy;—how he supported them under difficulties, soothed them in anxiety, directed them in perplexity;—how he anticipated many of their wants;—how he cheered the depressed, and illumined the prospects of the dying. It was indeed interesting and edifying to observe how he blended the character of the devout Pastor,—the wise counsellor, with the faithful, sympathizing, affectionate friend."

Those whom he comforted in affliction frequently showed their conviction—at once of his readiness, and of his power to serve them, by seeking his advice in secular concerns; and the influence he had gained, induced many to apply to him, when family differences were to be reconciled, when any had been involved in difficulty

by folly and imprudence, or when the lost and wanderers were to be reclaimed. It is difficult to estimate his solicitude and harassing exertion in behalf of others. When once he had resolved what was the course of duty, he never suffered insinuations, insults, or even threats to deter him,—much less, fatigue and loss of time,—and mildly but firmly persevered, either till he had accomplished his object, or till he saw that he could do no more. Sometimes his motives may have been misconstrued, and his efforts unavailing, yet his labour has not been thrown away. His candour and conciliatory manner well adapted him for a mediator; whilst the knowledge of his unimpeached integrity and high principle, may have often checked a tendency to adopt a selfish and dishonest policy; and though he occasionally failed in the direct end he had in view, incidental results appeared which were no less valuable.

His strict secrecy is deserving of mention, especially when his usual absence of reserve is borne in mind. His discretion led him to regard as confidential much that was told him unconditionally; and he never imparted even to his own family those things which he considered it right to withhold. This observation, which is of a general nature, may be illustrated by what he writes to one of his children respecting religious communications to him:—

“The next letter you have said shall be in shorthand. Will you, dear child, let it be soon; as we shall be anxious to hear again how you are. In that in shorthand, or, if you prefer it, in a separate letter, do enter a little to your father into what you feel your spiritual state. It shall be as closely confidential as you desire. I am accustomed to receive and to maintain such confidence; and you will do your father

a real favour, if you will open your soul, so as to enable him to act the physician to you."

It has been remarked of Dr. Tuckerman (Dr. Channing's discourse, p. 40), that "he threw his whole soul into particular cases;" and the same may be observed of Dr. C. This course was dictated not only by feeling, but by the conviction that he thus did most good; and though some may have wished him to have divided his time more equally among the members of his congregation, others were content in his long-continued absence from them, with the assurance that, when they really needed his assistance, it would be bestowed upon them in the same liberal measure.

Undoubtedly, had the pastoral office been the only one which claimed his attention, it would have been desirable that he should have visited more generally among his people. Nothing, however, was wanting to convince them of his solicitous regard for them; and the older he grew, the less willing was he to mix in society. His mind was easily excited, and at last easily tired; and, when not engaged in actual duty, he needed the refreshment which the quiet of home afforded him. The following note, addressed to an affluent member of his congregation—since deceased, may set his course of proceeding in a clearer light:—

"9th March, 1836.

"DEAR MADAM,

"It has long been a great burden to my mind, that I have not executed my often-formed purpose of coming to see you. Sometimes weariness, at other times the visits of strangers, and sometimes business immediately pressing—among it the calls, of late frequent, of sick and

dying persons—make me put off; day after day, that which I would gladly, for my own relief, not defer.

“I hope to *bring* this to-day; but having to call in a different direction, and a parcel to send to America to-morrow, I may not do so; or I may not see you if I call. I therefore write this to say that it would give me true satisfaction (while you continue unable to attend our public worship), if you will allow me to come *once a week* to read a portion of Scripture, and offer prayer with you. When I have some *fixed call* and *stated time* for such purpose, I am able to say to myself and to others, that *I am engaged*.

“Should I not see you to-day, if you let your servant say at my house that you wish my plan adopted, I will begin, God willing, on Saturday; leaving you to say what hour you would best like to see me.

“I am, Dear Madam,

“With the best desires of a Christian,

“Yours, very sincerely,

“L. C.”

In the course of the narrative, the Reader may have observed the numerous institutions which he aided in establishing, and others, in the management of which he took an active part.* If we regard the good which he thus effected, the time occupied in this manner will not be deemed misspent; and it frequently gave him the power of lessening the violence of prejudice. His unwillingness that anything, which he considered important, should be left undone, led him to undertake duties with perhaps too great readiness; and he often found it easier to execute everything himself, than to explain his mode of proceeding to those who might have borne part of the burden. “Though I am competent,” he says in one of his late letters, “to work solitarily, I

* The necessity of many remarks, that might occur in this connexion, is precluded by Mr. Conybeare’s letter p. 268; the statements in which may be extended more generally.

am not, in conjunction with others." This feeling may, perhaps, have arisen from the views he entertained of what was required in one who had to act in concert with fellow-labourers:—"You know my principle," he says,—“when we are to act with others, their opinions must be allowed to weigh with us;” and, as he advanced in age, his disrelish for debate, in which time was consumed which he could more profitably employ, seemed to grow upon him. He was free from mistrust of his associates, and in turn required confidence to be placed in him; but though his opinions were strong, he was not obstinately wedded to them. It was his rule, that, when an important end was to be obtained, if the course he recommended was not adopted, it was best to pursue that which met with general approbation, if it was not inconsistent with rectitude; and he therefore might be esteemed vacillating and easily led, by those who did not know that he had subdued his pride, while his judgment was unchanged.

The character which he had established entailed upon him frequent applications from persons of all classes, who wanted advice or aid;—some who wished a scientific discovery or ingenious invention to become more known by his instrumentality; some who desired to enlist his energies to promote a favorite scheme; some who sought his aid in the management of their concerns; and very many who hoped that he might extricate them from their difficulties. His powers were often, humanly speaking, wasted; yet frequently he was the means of effecting good, which amply rewarded him for all his disappointments. Sometimes, as we have before

remarked (p. 308), his disinterested labours for others were repaid by equally disinterested services to himself; his family were led to observe this, in no ordinary degree, when they obtained, after his death, the whole amount for which his life had been insured at two Offices, though the policies had become void [vide Note, p. 442]. This was owing, not only to the unremitting labours of his personal friends,* but to the exertions of those to whom he was unknown, and who were only influenced by that desire to do good—hoping for nothing again, which led *him* to labour for those who had no claim on his consideration, and which often seemed to entail upon him needless fatigue.

We have before incidentally alluded to some features of Dr. C.'s character, that the circumstances in which he had been placed had a tendency to form. From a child, his grace and winning manners encouraged a love of approbation, which was only checked from growing into vanity by the influence of religious principle. The comments which his conduct called forth at Northampton, and on subsequent occasions, fostered in him the feeling that the course of proceedings which he adopted was of importance. The respect and attachment which he received in his own family, and which his successful exertions, as a schoolmaster and a minister, obtained for him in a wide circle, might have made him over-confident and self-satisfied, but for the constant

* The Editor cannot refrain from mentioning in this connexion the names of J. B. Estlin, F.L.S., and P. Worsley, Esqrs., the Executors, and of H. A. Palmer, Esq., the legal friend, of his father, to whom his family feel greatly indebted, both on this and other occasions, for their arduous, long-continued, and disinterested services.

opposition which he met with in other quarters, which led him, however, to be more tenacious of his rights. He could not but feel that he was the object of much observation, owing to the suspicion and alarm with which his sentiments were regarded; and this may have caused him to over-estimate the effect of his actions. His desire to avoid the appearance of evil perhaps cherished too great an anxiety that others should understand his motives. His aversion to any attempt to browbeat, and to any manifestation of ungentlemanly feeling, might have been thought too apparent, had he not shown himself more indignant in the case of others than in his own; and he was certainly unwilling that those around him should forget the principle on which he acted—of honouring all men. He never expected more consideration from others, than he was ready to afford to them.

Duplicity and fraud he was not prone to suspect; but when he perceived them, his disapprobation was strongly marked; and, though few were less chargeable with censoriousness, he sometimes administered blame, not so much proportioned to the actual offence, as to the want of principle to which it seemed an index. His great intercourse with mankind, and his quick sympathies, led him to enter with ease into the minds of others, when possessed by the simpler emotions; but he was liable to be deceived by cunning and insincerity, for here his sympathies did not reach; yet he was often thought unconscious of evil, because he did not feel called upon to expose it. His tenderness to reputation, and his desire to hold the door open for the amendment

which his faith in human nature bade him hope for, perhaps may at times have been carried to an extreme; and his efforts to subdue resentment may have led to an excess of courtesy towards those who had injured him. He harboured no ill-will; and though, when once he had detected deception, he was slow in reposing confidence, he did not withhold kindness.

The principles which guided him, and some of the snares which beset him, in his dealings with others, are shown in the following advice which he gives to a friend:—

“ I am most solicitous that you should keep one object only in view,—the passing through the present trial, not only as one of resignation, but of simplicity and integrity. I do not feel any *fear*; but knowing myself, and knowing perhaps something of that kind-hearted feeling which rules greatly in your heart, I believe I should in such circumstances find it difficult to avoid two things, *one* respecting others, thinking too much how my course of acting would affect them,—the other respecting myself in a great degree, thinking too much how what I said and did would be interpreted by others. *The simple way is to keep steadily and chiefly in view the testimony of an upright heart, and the approbation of God*; and I pray God that now and under every trial, you may be enabled so to act, that trial may only strengthen and refine your principles, and afford you added peace and hope, in looking forwards to a world where trial shall be ended.

“ However separated in this world, may we there meet; and then we shall be able to say, ‘Thou didst lead us forth by the right way to Thine heavenly kingdom.’ ”

In an early letter he notices his social feelings; and he was by nature well fitted for intercourse with others. Though not deficient in self-respect, there was a constant readiness to oblige; and a warmth, as well as an urbanity of manner, very different from the cold reserve with which Englishmen are usually charged. Many, to

whom he was a stranger, have been favourably impressed by some little act of courtesy and good nature; his power of eliciting kindly feeling gave him a place in the hearts of those, to whom he would otherwise have been but a passing acquaintance; and fresh proofs are daily arising, of the peculiar faculty he possessed of winning upon the affections of those with whom he had intercourse. He was always willing to communicate; and this tendency not only showed itself in bounty to the distressed, whose appeals he found it difficult to withstand, and in the devotement of his time and energies to the service of those who sought for it; but in his readiness to impart his ideas to all with whom he came in contact. This openness fostered a similar disposition in others; and he scarcely ever returned from a journey, without relating to his family some interesting conversation into which he had been led, though he might have taken his papers with him to study on the coach, or have resolved to give himself up to that repose which he needed.* He thus, doubtless, did much to spread

* A little anecdote which occurs in one of his letters, may serve as an illustration of this remark; and, yet more, exemplifies his constant habit—never to hear what was wrong, without endeavouring to correct it. When travelling to Paris in 1829 (p. 333), a lively and entertaining young man, of whom he had no personal knowledge, was in the *Diligence* with him. He did not at first recognize Dr. C., though he had heard him preach in London, and annoyed him with symptoms of a habit, by which our countrymen are unfavourably distinguished. "Not certain [Dr. C. writes] whether I should see him again, I wrote on the road, when getting near Paris, the following little note to give him:—

" ' I intended, but perhaps opportunity may be wanting, to solicit my pleasant fellow-traveller (and in doing it I hope for his excuse), both for the sake of the credit of his Unitarian opinions, and still more for the influence of his religious principles on himself, to avoid the irreverent use of the name of God; it was the only drawback.' "

incidentally what he believed the truth, and to weaken bigotry by lessening ignorance; and he acquired a knowledge of the opinions of men of various casts of mind, of which he would otherwise have been destitute. From his ordinary success in gaining the interest and attention of those with whom he conversed, he may sometimes have over-estimated it; and his knowledge of this, joined to his fear that he engrossed too large a share in conversation, led him to shrink from society; but few retired from his presence without feeling that they had been with one who, "in simplicity and godly sincerity," strove to have his "conversation in the world." Further remarks on this point, however, may seem precluded by what has been already said (p. 230); and by the following passage—strikingly applicable to himself, which he transcribed in an extract-book of the Editor's, from a funeral sermon by the Rev. Dr. Hutton, for the Rev. H. Turner:—

"'The innocent [says the Poet] are gay;' and here, perhaps, we have the secret of much of our friend's gaiety: it was the mild gaiety of innocence. Purity of heart, if purity of conversation can indicate it, was certainly his. He never allowed in himself, he never sanctioned, but, on the contrary, I have heard and believe, often and effectually checked in others, a departure from the rules of strict chastity and decorum in colloquial intercourse.* In the course of my long intimacy with him, I cannot now recollect his ever having uttered a sentiment, I believe I may say an expression, that could wound the ear of modesty. He remembered the apostolic injunction, 'Let no corrupt communication proceed out of your mouth; but that which is good, to the use of edifying, that it may minister grace to the hearers;'—and he acted

* See Dr. C.'s "Practical Remarks on Matthew v., 27, 28, for young men;" reprinted by the Western Unitarian Society, from the *Monthly Repository* for 1808.

upon it. The stream of useful knowledge, virtuous sentiment, or harmless gaiety, flowed pure and unpolluted from his lips; and every friend he had must now fervently bless the memory of one who often made his friendly communications the vehicle of truth and virtue, as well as pleasure and amusement; *who often led them by his sweet counsel in the right path, but never knowingly countenanced them in error, or wilfully excited a thought that could lead to it.*"*

He was given to hospitality, and exiles from many different countries found him a friend ready, not only to sympathize with them, but to render them effectual aid. His connexions introduced him to many intelligent foreigners who were visiting Bristol, intercourse with whom enlarged and refreshed his mind; he had also great pleasure in becoming acquainted with some of his American brethren; and many who came expecting to see only the scholar and the controversialist, returned full of love for their warm-hearted host.

He was keenly alive to kindness. Among the letters which he has preserved, there are many which he only kept for some expression of sincere affection; and he inculcated on his children that gratitude to those who had exerted themselves in his behalf, and that desire to labour without hope of reward,—because they had received where they had not laboured,—which he felt himself. "Thine own friend and thy father's friend forget not," was a sentiment which he often and earnestly quoted. It is not a rare case, unfortunately, that men exert themselves for others, but neglect their families; and that those who are courteous abroad, where the love of applause may gratify them, vent at home the emotions of discomfort, which they no longer have a sufficient motive

* The Italics are Dr. C.'s.

to suppress. Dr. C., however, was actuated by unvarying principles ; and, increased intimacy with him revealed more hidden virtues than secret faults. As his constitution was peculiarly susceptible, and tried by continual disease, some portion of irritability was to be anticipated ; but aware of his own failing, he placed constant guard over himself. Love is not purchased by reputation : the expressions of esteem from the lips of others could not nurture it where it was unfelt : duty might dictate respect and veneration for one so widely useful, and filial reverence might overlook those weaknesses which it could not but deplore ; but for a father to gain the strong affection of his children, he must, like Dr. C., possess the spirit of love, which manifested itself in a thousand ways, of which those who know it need not, of which those who are ignorant of it cannot, be informed. At Exeter, as we have before intimated [p. 217], he had more time to devote to his children than at any subsequent period ; he afterwards instructed them with his other pupils, and they knew that they must expect no peculiar favour from their position ; their school-fellows were, alike with them, members of his family, though the solicitude of a parent might be sometimes traced in an increased anxiety to observe and correct the beginnings of evil. He inculcated greater respect and confidence than many in the present day seem to require ; but experience proves that it is not incompatible with the warmest and tenderest affection. The Reader who wishes to know what Dr. C. considered a parent ought to be, may be referred to the "Principles of Education" (Part II., Chap. II.,

"Filial Affections"), and to the Sermons on "God our Heavenly Father."—[Sermons p. 19, &c.]

His numerous occupations seldom left him time for much correspondence with his children; he was frequently obliged to content himself with reading what had been written by others, and inserting an occasional comment; and his letters,—though singularly interesting to those to whom they are addressed, as referring to the thoughts they had themselves expressed,* or to passing circumstances,—are not generally adapted for publication: we subjoin some, however, which may appear exceptions to this remark. The following is a letter to one of his daughters who was going to school for the first time. He wrote a first copy of it in his memorandum-book, with some preliminary reflections, which he concludes as follows:—

"Altogether, considering especially that she is the first child who has left us for the care of others, it is not surprising if our hearts rather sink at the separation; but we are not seeking our own good, and our souls will I hope soon return to their rest."

"Bristol, Feb. 1st, 1826.†

"MY DEAR CHILD,

"Thy parents' hearts are full of tenderness at thy leaving us; and above all solicitous that this separation may be for thy improvement in wisdom, and in principles and dispositions which will fit thee for time and for eternity.

"Doubtful whether, as I could wish, I shall have the power in thy

* He was very sensible to the affection of his children, and kept most of the letters which he received from them; often marking in pencil the parts that most struck him, and noting down observations which occurred to him on perusing them.

† This letter derives additional interest from the period in which it was written.—Vid. p. 290, &c.

presence of commending thee to the Divine protection and blessing, I do now, with the earnest affection of a father, pray that God will guard, direct and bless thee : granting thee grace, to preserve thee from the evils in the world and in our own hearts, to strengthen what is right, to correct what is wrong, and to carry on the work of religion which it has been the—I hope effectual—aim of thy mother to begin in thy heart.

“ I trust nothing will prevent thee, my dear child, from cherishing, by constant exercise in private, the habit of devotion and self-inspection. Faithfully and perseveringly seek the Divine blessing in prayer; and aim to cultivate a watchfulness and godly fear, the desire and disposition to obey God in heart and in conduct,—and I have no fear for thy peace and welfare. The spirit of Christ, the spirit of obedience and resignation, of benevolence and meekness, of truth, uprightness and sincerity, of purity, contentment and humility, and, in short, of righteousness and true holiness, will then dwell in you, and become more and more effectual, to make you wise unto salvation and prepared for all that God appoints for you.

“ Besides some books directly practical, I place in thy hands, my child, some which respect the great principles which separate the Unitarian from his fellow-Christian. I am vastly less solicitous about the merely doctrinal correctness of thy creed, than for the soundness and vigour of those principles in which all that make Christ their guide in faith and duty must agree ; but the peculiar doctrines of Unitarianism respect the character, the dealings, and the worship of Almighty God ; and it cannot be unimportant, whether we entertain right notions on these subjects. To prevent your being misled by strong assertions, which you may occasionally hear, before you are prepared to judge fully for yourself, I have selected a few of my tracts, which it may be useful to you to read if you have leisure on Sunday ; and one, the ‘ Comparative View,’ when you meet with passages in the Scriptures which perplex you. I would not give any preponderating bias to your own inquiry hereafter ; but if you feel difficulties, apply to me ; and, if they respect points on which you are now competent to decide, I will give you the means of forming a decision ; or, if not, will advise you to suspend your judgment concerning them.

“ Several points of advice occur to my mind, which I may hereafter have the opportunity of embodying ; but, separate from those which it is more particularly the province of thy mother to give, I have only to urge upon you, my child, not only habitual obedience to your new

Teachers, but a readiness to receive and improve by their admonitions respecting disposition, temper, behaviour, and general conduct; and the careful avoidance of the common school fault of making remarks on them, and upon their plans which do not altogether accord with the wishes or opinions of the scholar. Place confidence in their judgment, and you will often see reasons for what they direct and do, which at first do not appear. This will lead you a great way, and prepare you for that improvement which we hope for from change of circumstances; and which, more than anything, has determined us to send you, at a great expense, from home.

“Be less solicitous about personal distinction, my child, than respecting the culture of the chief qualities of the heart and the head: seek less the society that gratifies and flatters you, than that which you feel will make you more humble-minded, while yet it improves you: try to avoid the little tittle tattle, and silly curiosity of the mere school girl; and, as much as you can, form the habit of useful, cheerful conversation, not forgetting, and often using, but not displaying, the knowledge you actually possess, on subjects connected with history and science; check everything that feels like envy and jealousy of those who have more to obtain the attention of others; and prepare to gain solid approbation, by improvement in knowledge and virtue: cultivate that collectedness of mind, and readiness to submit to censure, which will prevent the risk of violating truth through haste or self-justification; and cherish in every instance a conscientious uprightness, in disposition and in action. To all these I would add two unconnected topics: be careful in all the habits required by personal neatness and order, and cherish a disposition to free communication with your parents.

“Feb. 3rd.

“Till to-day it has not been in my power, my dear child, to go on with this letter. I thought of you much in the early hours of yesterday, while you were I hope asleep on the way, and it seemed a long time from the hour of leaving you at the coach, till I could think of you as in the care of friends, whom I so much value and love. I was particularly glad that Mr. — was with you, and I hope that we shall hear to-day that your journey was safe and comfortable.

“Feb. 5th.

“You will soon be experiencing the little trials of a new situation. For your caution I would say, in general, that often that which

most pleases is the least profitable, and may injure ; and that which is least accordant with our wishes, often proves to be the most salutary. Enjoy, therefore, the one with moderation, and submit to the other with cheerful desire to gain the benefit of the discipline.

"I need not say, my child, that I am not writing this for mere present use. You will read it over two or three times, soon ; and then occasionally review it, and especially dwell on those parts in which you find most that applies to your then state of mind.

"Once more, my dear child, God bless you ! What more should be the desire of thy faithful and affectionate father,

"LANT CARPENTER."

"I need scarcely add that you may consider all that I have said, as expressing alike the sentiments and desires of your mother, to whom you cannot as yet fully understand your obligations."

The following extracts are from a letter to one of his sons, who was then going to College (composed when Rammohun Roy [p. 376] was lying on the bed of illness, from which death soon after released him) :—

"Bristol, Sept. 22nd, 1833.

"MY DEAR BOY,

"Thou art spending thy first Sunday in thy new abode, and I am passing mine at home through a good deal of indisposition this past week, from which, however, I am now recovering. I long much to hear from thee ; and I hope thy promise will be fulfilled. If you tell me your *location*, so much the better ; as I retain a tolerable recollection of the College Buildings. * * *

"It was a heavy day to me after parting from you for so long a period, and as it were sending you into the world, from the parental roof. But I hope you will never cease to think of the abode of your childhood and youth as your home, and its inmates as your tried and faithful friends, in whom you may place confidence, and in whom you will habitually confide. My thoughts gradually turned to the consideration, that you will yourself have abundant sources of happiness as well as of improvement ; that you were seeing new scenes and new persons, and enjoying the effects of change on the youthful heart ; and that you would come under the watchful eye of your Father's friends,

who for his sake, as well as from a general sense of duty, would endeavour to keep up your good purposes, and to check your wanderings from the wise course."

He writes thus to another son on a similar occasion :—

"On leaving thee, my dear son, I commend thee to the grace and guidance of Almighty God. Seek Him faithfully, I earnestly beseech thee, by habitual prayer; and live as seeing Him who is invisible; and then thou hast the best preparation for the duties and for the trials of life.

"In the new scenes and circumstances on which you are entering, you will need discretion as well as steadfast principle :—'Ponder the path of thy feet and all thy ways shall be established.'

* * * * *

"I cannot tell that I have anything particular to say; but I feel as though I hardly knew how to conclude. When we parents have these calls to acknowledge our convictions and affections in relation to our children, we perceive how strong love is."

The following—written not many months after his return home, on his recovery from depressing illness [p. 316], is addressed to his eldest daughter :—

"Bristol, March 30th, 1828.

"MY BELOVED CHILD,

"If it be the best will, thou wilt have these few lines to read on thy birth-day; and then 21 years will have passed since first I had the appellation 'Father.' I look back upon the past, with wonder that I have been spared so long, and with gratitude that, after interruptions of no common character in our prospects, after a period of thick darkness, I am spared still to delight in my children, and to look upon them with calls for thanksgiving. Yes, my dear child, I feel now, what I never could have felt so strongly but for the increased endearment of the discipline which has been allotted me, the simple tenderness of a Father's love; and that our Heavenly Father has supported you all, and above all your mother, and thus far conducted us in safety, and given us cheering hopes again that the future may be

useful and peaceful, is indeed of His rich mercy. But this train of thought I will not any longer continue: I was going to add that, but for all the trials we have gone through, it is scarcely probable that I could have viewed you all with such a cheering feeling that you are indeed blessings to me.

* * * * *

"May He, who has given thee a heart to love and serve Him, make thee more and more a partaker of the mind which was in Christ Jesus, and thus prepare thee for a better world, and, if it be His will, for usefulness and blessedness in this;—preserve thee to be thy mother's (why should I not say thy Parents') comfort and friend, the affectionate, watchful, judicious friend of thy Sisters and Brothers, and the Christian friend and adviser of many more. We know not what is the path in which thou wilt be called to tread; but we feel all earthly solicitude swallowed up in the desire, that thou mayest be the faithful servant of Christ, and mayest be enabled, while working out thine own salvation, and going on towards Christian perfection, to work for others the work assigned thee, and faithfully, calmly, and perseveringly, do the Lord's will.

"Our future is indeed involved in much uncertainty. I have been led on in the wilderness; and I am quite sure that, if I can but keep the great purposes of life duly in sight, and be contented with employing opportunities as God affords them, there are abundant sources of usefulness and comfort in all the probable occurrences before us. * * *

"I have written a little inscription in the volumes ['Hartley on Man'] we send you, as marks of affection, and I may add also, of thankfulness to Him who hath thus far conducted thee, and I trust in the way of Heavenly wisdom.

* * * * *

"God bless thee, my beloved child,

"Ever thy Father and friend,

"LANT CARPENTER."

The inscriptions which he wrote in the books that he gave to his children, and to others in whom he took an interest, are usually extremely appropriate, though short; and are affecting from their tenderness and simplicity. It was a species of composition in which he peculiarly excelled, and we have reason to know

that these memorials have, sometimes remarkably, perpetuated the recollection of the giver, and have been of inestimable service in the hour of trial. The following note accompanied a mourning ring (sent him in memory of one of his early pupils), which he presented as a birth-day gift to his youngest daughter, on coming of age:—

“ April 17th, 1832.

“ To MY DAUGHTER——,

“ Aged 21 years.

“ Accept this ring, my dear child, as a pledge of thy Father's love,—of his best desires that, as thou growest in years, thou mayest grow in the wisdom of the heart, and in the likeness and spirit of Christ.

“ Let it be an emblem of that family union and affection, which, in all its influences and duties, your Parents rejoice in seeing so much among their children, and desire to see abound more and more.

“ Let it be an emblem of those virtues and graces which adorn the soul ; all tending to one common centre.

“ Let it be an emblem to thy heart, of that eternity to which we are all tending. It was a token of mortality,—let it be an emblem of immortality :—

‘ When all shall live, that sanctifies ;
And all that sullies be subdued.’

“ As to the journey thither, I know not what is best ; and only desire for thyself (and for all my beloved children, and their beloved parents),—that you may be led the right way to the heavenly kingdom ; and that there we may be

‘ A happy family in heaven,
And not a wanderer lost.’*

“ Thy faithful and affectionate Father,

“ LANT CARPENTER.”

* To this reference is made in some touching verses on Dr. Carpenter's death, in the “ Christian Reformer,” N. S. VII. 352.

The following extract, from a letter to one of his sons (who had just come of age), relative to his future plans, indicates how free his love was from selfishness:—

“What are your own sentiments? your next move must be with the approval of your own judgment. My legal right over you, you know, is ended; but I feel assured that I shall have as much of your regard to my opinion as I desire to have, in the formation of your future plans. I have so perfect a confidence in the simplicity of my desire to promote the welfare of my children, that I am able to confide in their trusting to it. I know that I never plan for them with a view to myself. May the Gracious Being that has preserved thee my son to manhood, and all of us to one another, give thee, and give us all, His aid and blessing!”

His youngest son had shewn, when he arrived at an age to form a judgment, a strong desire to enter the ministry; and his second son, from his earliest childhood, had expressed his wish to adopt his father's profession; but, whilst naturally gratified with his children's choice, he had so high a feeling of the deep responsibility of the office which they sought, that he solemnly warned them, that he could never sanction their entrance upon it, unless they carefully prepared themselves; and that he would rather that they should adopt any trade, or even manual employment, however humble, than disgrace the high calling to which they aspired.

The Editor when indulging in those hopes of long enjoying the sympathy and counsel of his beloved Parent, which the following extract suggested, little thought that in a few months he should be called upon to labour in his stead, during his absence; and should so soon be entirely deprived of his wise and paternal guidance.

“Bristol, Dec. 2nd, 1838.

“It is very delightful, dear R., to have such frequent communication with you, and to see so much what is passing in your mind. If it be the will of God that we *both* continue some years in the service, to which I trust you will more and more devote yourself, and in which you, in the natural course, may expect many years, it will be still more delightful, even if the communication should be much less frequent, to have a cheerful confidence that you are pursuing your work faithfully and watchfully,—not looking for immediate effects so much as for that permanent good which may reasonably be expected from earnestness, from conscientious endeavours, from acquaintance with the scope and tendency of the Gospel, with the wants of your fellow-travellers, and of the human heart. The knowledge and the principle you will gain—by the examination of your own spirit, by consideration of the communication which others have made of their spiritual stores and experience, by the study of those records which supply such funds of true wisdom, and with all, and as the support of all, by the culture of that deep sense of religion, and faith in God and Christ and things unseen,—will be like the shining light which shineth more and more unto the perfect day.”

The older his children grew, the more he planned *with* them instead of *for* them; and whilst they neither were able, nor wished, to lose that feeling of reverence, which mingled with their solicitude and love for him, he treated them more as his friends, in whose sympathy he found a refreshment from his various trials. Home was the place he loved best. As years advanced, he took increased pleasure in seeing the members of his family about him, in his study, which once was regarded as sacred from all intrusion; though still he had appointed times, in which no one unnecessarily disturbed the quiet which he desired for his pursuits.

We have before intimated that he rose very early—earliest in winter, as he was then often up long before his household, and enjoyed a feeling of more complete

stillness. He seldom sat up to a late hour, but it would perhaps have lengthened his period of service if he had not, from his youth, habituated himself to very short nights.* His family saw most of him at meals, which he enlivened by animated conversation or interesting reading. When not bowed down by illness, or harrassed by distracting occupations, his liveliness, and desire to impart as well as to receive pleasure, gave a peculiar charm to the brief periods he could devote to social intercourse. Though not tempted by the possession of wit to use the dangerous weapons of irony and sarcasm, he enjoyed good-humoured pleasantries, and was easily amused:—"You know [he says] my happy faculty of hearing others tell me things I knew before, with pleasure;" but the tone of affection, and the little act of thoughtful consideration for him, or for each other, gave him a higher delight than anything which merely entertained him. Whilst dwelling, however, on these tender reminiscences, the recollection of the way in which he offered up the morning and evening sacrifice is the most hallowed and endearing:—

"The few hours [writes a friend to Mrs. C.], I was privileged to spend in your hospitable mansion some years ago, afforded me a deeply interesting opportunity of witnessing how truly you described the beloved and venerated Doctor as 'seeing God in all things, and all things in God.' Never shall I forget the deeply reverential spirit in which he conducted the family devotion. Although I have often since been edified by his Pulpit devotional exercises, my mind recurs

* The insufficient sleep which he took, brought on great drowsiness during the day, when his mind was not actively engaged, especially when listening at lectures, &c., to a loud or monotonous speaker.

to no service in which I could not but regard him as fitted for the society of the just made perfect, as in that family prayer.

The following extract from a letter of Dr. Tuckerman's (Jan. 18th, 1834), corroborates this statement:—

“Delightful is it to me to feel that I may be with you too, in that hour which will ever be sacred in my associations with Bristol;—that hour in which for seventeen days we mingled the morning incense of our thanksgivings and our supplications. Should I live to pray again in the circle of my own beloved family, the hour when prayer is wont to be made among you, will not be forgotten by me. I have no fear of losing any of the impressions of the days which I passed with you. But among the last of those to fade from my memory would be the family gathering in the morning;—the cordial, heartfelt shaking of hands, and equally heartfelt and affectionate salutations;—the solemn impressive reading of the word of life;—the prayer of true and united devotion;—the gathering around the breakfast table, and then the alternate reading and conversation; till, the preparation for the active duties of the day having been made, each goes to his and her department of appointed service. * * * How precious is Christianity in its influence even on our affections and friendships here. It is to our religion that I owe all that I have enjoyed with you, and all that I shall enjoy in my recollections of you.”

Were it not for the fervency of some of the private expressions of devotion which he has left behind him, we might assert that his benevolent spirit rose with greater rapture to the throne of God, when he knew that it was accompanied by the hearts of others. Certain it is that his family prayers combined, with deep solemnity, such cheerfulness, and such an adaptation to the circumstances of the time, that they seldom failed to enlist even the roving attention of the young. He generally pursued a regular course of Scripture reading, and adapted the remarks which he made to the

comprehensions of the least informed.* But it was when he read the “Harmony” in the last few years of his life, giving the copious illustrations in which his mind abounded, and showing by his whole manner, and the tones of his voice, that every word came from his heart,—that feelings were excited, which none can hope to call forth, who are not equally imbued with the spirit of their Master.

The principles by which he wished his household to be guided were—mutual consideration, and order. His own sense of order was even painfully acute; and he sometimes suffered, from forgetting that others did not possess it in a similar degree. Every day he noted down the engagements he had made, and portioned out his time accordingly; but he did not make sufficient allowance for unexpected contingencies, and, with all his promptness, he was harrassed by perceiving that much was left to the morrow, which he hoped to have accomplished.

His love of improvement, and his mechanical tastes, manifested themselves in the alterations which he was continually making; and in the ingenious contrivances by which he expected to lessen the labour, or to increase the comfort, of his family.† The gratification of this propensity was somewhat expensive; but as he would never allow himself in anything which bore the appear-

* In the Old Testament he usually employed Mr. Wellbeloved's and Dr. Boothroyd's translations and reflections: the Psalms and the Epistles he commonly reserved for the Evening.

† He always took particular pleasure in observing the display of invention and skill.

ance of self-indulgence, it was perhaps desirable that his mind should be thus occasionally called off from the thoughts which would else have too much engrossed it. His generous character was manifested in the fact, that the good at which he aimed was generally for others; in their service he but little regarded cost, though abstemious and self-denying himself; whilst his anxiety to make every thing useful, and to avoid waste, checked his liberality from degenerating into profusion.

It would have been well if he had allowed himself more relaxation: when he accompanied his young friends on any excursion, he entered fully into their amusements, and greatly added to their enjoyment;* but he had no relish for solitary pleasures, and could never be induced to seek refreshment alone. Repose was banished for variety of occupation: in one of his early letters, he says:—"I do not think I could be strictly indolent long together; I might waste my time, but it would be on some employment."

In connexion with these remarks on his social tastes, and love of action, we may observe a habit which we might not have expected to see conjoined with them,—a great preference to writing over speaking, especially

* In his letter to his young friend (referred to in p. 396), he says:—

"I should probably have told you in some detail * * * of our excursion to Tintern, which had no one feature to check the cheerfulness and interest with which young minds enjoy such things, and which, from them, flow into the hearts of those who delight in the happiness of others: indeed I know not how, in such scenes as we witnessed, the heart could be otherwise than cheerful, with tolerable health, and thoughts like those in our hymn 412:—"

"With God my friend, the radiant sun
Sheds a more lively ray."

in important matters. "You will [he says] excuse my troubling you with these things in writing; it is the way in which I can give the clearest idea of my meaning." His love of accuracy, and fear of misrepresentation, led him to adopt this method of securing undisturbed thought, and freedom from interruption; and, when he had anything to communicate, the effect of which was doubtful, he was glad to give to others the power of calmly perusing his remarks, and saving them the necessity of immediate reply. With this view he often wrote to persons with whom he could easily have obtained an interview; and even to members of his own household. He also was desirous of keeping copies of any important correspondence for subsequent revision. A natural indecision of character, arising from a quick perception of the variety of lights in which every question might be viewed, had been much modified by his tendency to act promptly; but it showed itself in important cases,* when he committed his thoughts to paper. Considering the limited time that he could spare from other employments, it is remarkable how much he wrote:—emendations on almost every class-book which he employed, beside original compositions for his school; the preparation he made for the pulpit and the press; the frequent aid which he gave with his pen to the different institutions with which he was connected; beside the constant calls of a very wide correspondence. He

* Sometimes also, in matters of less consequence. A former pupil of Dr. C.'s informed the Editor, that he has seen him pondering over the "business-book" for half an hour, after a lesson; weighing the respective merits of his scholars, lest he should give any an unjust "signature."

wrote with great rapidity, in a character indicative of the clearness and regularity of his mind.*

We now draw to a conclusion these remarks, which it may be hoped have contributed to increase the knowledge which the previous narrative would convey of Dr. C.'s character. We have not attempted to make any estimate of his intellectual powers. The measure of his faculties may be ascertained by the consideration of what he has effected by his actions, as much as of what he has written; but if he possessed persevering industry, quickness of apprehension, and great powers of insight and investigation, the various productions of his pen will afford the best evidence of them to posterity. With the aid of the suggestions of others, and his own recorded sentiments, we have endeavoured to display him as he lived in the world and in his family:—as the expounder of Gospel truth, and the humble follower of his Lord, who was indeed among us as one who served; not only the preacher, but the pastor; as the laborious student, and the active friend of his race; as uniting “an ardent and comprehensive love of general progress,” “with anxious solicitude for the improvement of the individual;” as not forgetting private and personal duties, in his attention to public objects; and as preserving his humility, whilst moving in a conspicuous station.

* We have before adverted to his use of short-hand (p. 465). He not only economized time and labour, by means of it, in a very important degree, but, by the facility which it afforded him, he was enabled, when weary, to commit to writing thoughts which would otherwise have remained unexpressed:—“When my head is not strong, [he says,] I find dictating, and writing much in long-hand, much more fatiguing than short-hand.”

If the Editor might be allowed to record that, which struck him most forcibly as he became increasingly acquainted with what Dr. C. did and thought, it is, the degree in which he succeeded in pursuits apparently discordant; and also, the manner in which the strong tendencies of his nature were harmonized into effective union. The active and passive qualities of his mind, as we have remarked in particular instances, were well balanced. His energy, activity and ardour, unrestrained, might have led him into excess; his gentleness and desire for the love of others, unstimulated, might have degenerated into weakness; and the whole was knit together, and strengthened, by a comprehensive feeling of duty, and by firm integrity.

The Reader is in part enabled to judge of the gradual growth and increasing spirituality of Dr. C.'s character; and this is peculiarly striking to those more fully acquainted with his early history. When a youth, his quick sensibilities were united with a prosaic and practical cast of intellect. His mind was first called from the objects of sense, by the investigations and abstract speculations of Philosophy; it was next cultivated by Religion, which his afflictions led him to prize; his imagination was invigorated and elevated, when thus directed on the mysteries that surround us, and on the glories to be revealed; and his conceptive powers were exercised, by his earnest longing to picture to himself the scenes and occurrences described in Scripture.

When young he took no pleasure in poetry; when old he esteemed it a great solace; and the manner in which he read it aloud, (p. 467, note,) showed how

deeply he entered into its pathos, its grandeur, and its beauty. Milton and Wordsworth were his peculiar favorites: of the latter poet he made many acknowledge the merits, who were before ignorant of them; and the sonnet on the Imagination, in the sentiments of which he fully accorded, he esteemed one of the finest in the English language.*

The scenes of nature, and descriptions of them, in which when a boy he professed to take no pleasure, in later life afforded him the purest delight.† The taste for natural beauty he loved to cherish in his children, and it yielded him his chief enjoyment in his long and tedious illnesses: and he seems to be an instance, in which the imaginative faculty, instead of drooping with age, required time to grow and ripen. It showed itself most conspicuously in his latest discourses; invigorated by religion, it grasped "the substance of things hoped for," and presented "the evidence of things not seen."

The Editor is aware that, by those who had little or no personal knowledge of Dr. C., this sketch of his character may appear too highly coloured; whilst to others, he may seem open to the opposite charge. He may be permitted to say, that he has taken particular pains to ascertain the faults and failings attributed to the Subject of this Memoir, and has not knowingly withheld the

* Mrs. Hemans's poetry also interested him; and he read a paper upon it, before the Bristol Literary and Philosophical Society.

† When those whom he loved were absent from him, he took particular pleasure in picturing the scenes in which they were moving; and sometimes he describes in his letters some beautiful appearance of the heavenly bodies which he dwelt upon with increased interest, because he thought that those, with whose affections his were entwined, were observing it also.

mention of them, (though he may have endeavoured to trace them to their source,) thus redeeming the promise made to the Reader, at the commencement of the work. He never heard him, however, charged with anything mean or selfish : his character of Dr. Priestley (Reply to Magee, p. 135) may be applied to himself :—His life was “ a practical comment on the great maxim of the Apostle,—‘ No man liveth to himself.’ ” His errors sprung from the very excess of those qualities which were the principal ornaments of his character—his desire to “ be up and be doing,” and his concern for others. He saw the immense importance of all that could affect the happiness of an immortal fellow-being ; and, when duties were incompatible, he did not always pause to weigh their respective claims. Sympathy with the happy may be passive ; with the distressed, it must be active : and he disturbed himself with the concerns of others. He could not combine with his habitual labours, and his desire to improve what he thought amiss, sufficient calmness and repose ; but now his “ heart is at rest.”

If the Reader’s affections have been called forth towards the Subject of this Memoir, the hope may be indulged, that he will not be deterred from imitating his disinterested virtues, by the account of his frequent ill-health, and occasional depression incurred by his labours for others ; but that he will bear in mind, that similar activity would have been attended with aggravated evils, if occupied on objects purely selfish. Religion brought him not only respect and love, but cheerful happiness : it was the promise of the life that now is, as well as of that which is to come.

His Father's own words have occupied much of this work, and with them the Editor desires to close it. They were spoken of another, they may be recorded of himself:—

“The influences of thy labours, thine instructions, thine example, are still with us ; and these will render thee still the guide and the benefactor of thy race. As respects others, thy labour will not be in vain ; and as respects thyself, thou art awaiting thy reward. The day will come when the Lord of Christians will call thee from the tomb ; and then, I doubt not, wilt thou hear the approving words addressed to thee, ‘ Well done, good and faithful servant, enter thou into the joy of thy Lord !’

“God grant, my hearers, that a like blessedness may be our lot ; that we may faithfully improve our talents, for usefulness to others and our own spiritual well-being ; and that, when the Lord of Christians shall call us and all men from the tomb, we may receive the blessed welcome, and be admitted into the joy of our Lord.” [Funeral Sermon for Rammohun Roy, p. 50.]

APPENDIX A.

IN accordance with a Resolution of the Lewin's Mead Congregation, Bristol, a Monument is to be erected to Dr. Carpenter's Memory in their Chapel, which will probably be finished before the close of this year (1841). The spot chosen for it, is the wall between the Pulpit and the West Gallery, a situation exactly similar to that of the tablet to Dr. Priestley, in the New Meeting, Birmingham. The Committee, in the selection of the design, had the advantage of the gratuitous assistance of Mr. S. C. Fripp, Jun., Architect; and the monument is executed by Mr. Wood, Statuary, of Bristol, including a medallion likeness by E. H. Bailey, Esq., R. A. The whole expense is defrayed by the Congregation, and a few friends at a distance. We subjoin the Inscription :—

CONSECRATED,
BY HIS BEREAVED AND SORROWING CONGREGATION,
TO THE MEMORY OF
LANT CARPENTER, LL.D.,
THEIR REVERED PASTOR, COUNSELLOR, AND FRIEND ;
WHO, WITH LOVE THAT NEVER COOLED, AND ZEAL THAT NEVER WEARIED,
GUIDED THE YOUNG, SUCCOURED THE POOR, COMFORTED THE AFFLICTED,
AND DEDICATED HIS LIFE TO THE SERVICE OF MANKIND.
A FAITHFUL PREACHER OF THE GOSPEL,
AND AN ENLIGHTENED ADVOCATE OF UNITARIAN CHRISTIANITY,
HE DEVOTED TO THE STUDY OF THE SCRIPTURES
A MIND ARDENT BY NATURE, RICH IN LEARNING, AND VERSED IN PHILOSOPHY ;
AND BY SANCTITY OF LIFE, AS WELL AS BY FORCE OF REASON,
PERSUADED MEN TO BELIEVE, AND TO EXEMPLIFY,
THE TRUTH AS IT IS IN JESUS.
HE WAS BORN AT KIDDERMINSTER, SEPTEMBER 2ND, 1780 ;
COMMENCED HIS MINISTRY IN THIS CHAPEL, JULY 20TH, 1817 ;
WAS DROWNED, OFF THE COAST OF ITALY, APRIL 5TH, 1840.

APPENDIX B.

WE subjoin a list of Dr. C.'s publications. It may be remarked that, with the exception of "Unitarianism the Doctrine of the Gospel," and the "Reply to Magee," his doctrinal works are only tracts, and therefore do not bear the same proportion to his practical writings as the number of them might seem to indicate.

1. The Duty of the Christian Preacher, in the Investigation and Declaration of the Truth. 1805. 8vo. (p. 158.)*

2. An Introduction to the Geography of the New Testament; comprising a Chronological View of the Ministry of our Lord, and a brief history of the Apostle Paul: with Maps, and Questions for Examination. 1805. (p. 163.) The 6th Edition, including an Outline of the Geography of the Old Testament, and a Geographical Index of the Scriptures. 1830.†

3. The Continual Superintending Agency of God, a source of Consolation in times of Public and Private Calamity. 1805. 8vo. (p. 168.)

4. Plan, Rules, and Catalogue of a Library for Young Persons: with Observations on some of the principal branches of Science and Literature, and occasional remarks on the books selected; published with a view to assist in the formation of similar Institutions, and to aid the young in their choice of objects of mental pursuit. 1807. (p. 179.)

5. Errors respecting Unitarianism considered; and Motives and Means for the Dissemination of it stated. Delivered at Bristol before the Western Unitarian Society. 1808. (p. 181.)

6. Unitarianism the Doctrine of the Gospel. Letters to the Rev. D. Veysie, B.D., occasioned by his "Preservative against Unitarianism:" containing a View of the Scriptural Grounds of Unitarianism, and an Examination of all the expressions in the New Testament, which are generally considered as supporting opposite Doctrines. 1809. (p. 182.) 3rd edition, 1823.

7. Discourses on the Genuineness, Integrity, and Public Version of the New Testament. 1809. (p. 182.)

8. On the Importance and Dissemination of the Doctrine of the proper Unity of God: a Discourse before the Unitarian Fund, London. 1810. (p. 187.)

9. A brief Biographical Memoir of the late Mr. C. T. Johnson, Surgeon and Lecturer on Anatomy, Oculist to the West of England Eye Infirmary, &c. 1811. 8vo.

10. A brief View of the chief grounds of Dissent from the Church of England by law established. 1812. 2nd edition, 1816.

* These references direct to the place in which allusion has been made to the work, in the preceding narrative.

† Where the size of the book is not specified, it is to be supposed that it is in 12mo.

11. Proof from Scripture, that GOD, even the FATHER, is the only true God, and the only proper object of Religious Worship : containing Remarks on the Rev. Dr. J. Pye Smith's Discourse on the Adoration of our Lord Jesus Christ. 1812. 2nd edition, 1818.

12. The Hand of God acknowledged in the punishment of unjust and destructive Ambition. Two Discourses on the fall of Buonaparte. 1814. 8vo.

13. Various letters in the Exeter Trinitarian Controversy, Parts I. and III. 1814, 1815. (pp. 198—202). Dr. C.'s first letter has been often reprinted as "The Unitarian's Appeal."

14. Comparative View of the Scriptural Evidence for Unitarianism and Trinitarianism. 1816. 4th Edition, 1838.

15. Isaiah's Prophetic Titles of the Messiah shown to be strictly applicable to Jesus Christ, and perfectly consistent with the absolute Unity and unrivalled supremacy of Jehovah : in a Discourse delivered on Christmas Day, 1816. (pp. 61, 238.)

During his residence in Exeter Dr. C. contributed (pp. 206, 207) to—

Nicholson's Encyclopedia, the articles on Grammar, and on Mental and Moral Philosophy ; to

Dr. Rees's Cyclopædia, those on Education, on Language, and on Philosophy, Mental and Moral (pp. 256, 318) ; to

Systematic Education,* the chapters on Grammar, Mental and Moral Philosophy, (pp. 258, 318) and Logic ; and (in the 2nd and 3rd editions) those on Ancient Geography ; to

Aikin's Annual Review, No. 2, 6, 7, 9, 13, 26—31, 32, 44, and 97, in Chap. VII. ; No. 5, 6, 7, and 10 in Chap. VIII. ; and No. 21, in Chap. X.

He also Edited—

Dr. Watts's Hymns for Children, revised and altered so as to render them of general use ; to which are added, Hymns and other Religious Poetry for Children, by Dr. Doddridge, &c. ; 8th edition. And he subjoined to this, an Introductory Catechism, containing a brief View of the Fundamental Principles of Religion ; to which are added, Dr. Watts's Catechism of Scripture Names, and Prayers for Children : also,

A Collection of Psalms and Hymns for Social and Private Worship. (p. 187.) This Hymn-book, the 13th edition of which is now announced, is used by several Congregations.

The following works were published subsequently to his settlement in Bristol :—

16. Funeral Service for the Rev. Dr. Estlin, appended to the Discourse on the occasion, by the Rev. J. Manning. 1817. 8vo. (p. 236.)

* SYSTEMATIC EDUCATION, or Elementary Instruction in the various departments of Literature and Science ; with Practical Rules for studying each branch of Useful Knowledge. By the Revds. Dr. Shepherd, J. Joyce, and Dr. Carpenter. In 2 vols., 8vo., with plates. 1815. 3rd edition, 1822.

17. Correspondence relative to Unitarianism. Dr. Stock to the Rev. J. Rowe; and Dr. Carpenter to the Editor of the "Bristol Mirror." 1817. (p. 239.) (Frequently reprinted at the time.)

18. An Examination of the Charges made against Unitarians and Unitarianism, and the Improved Version, by the Right Rev. Dr. Magee, Bishop of Raphoe (afterwards Archbishop of Dublin), in his "Discourses and Dissertations on Atonement and Sacrifice;" with some Strictures on the statements of the Bishop of St. David's, Dr. Hales, Dean Graves, Dr. Nares, Dr. Pye Smith, and Mr. Rennel, &c.; and on the system pursued by some recent Editors of the Greek Testament. 8vo. 1820. (pp. 248—253.)

The chapter "On the Beneficial Tendency of Unitarianism," was reprinted separately. 1822. 12mo.

19. Principles of Education, Intellectual, Moral and Physical (originally published in Rees's Cyclopaedia). 1820. 8vo. (pp. 207, 257.)

20. Outline of Lectures on the Structure and Functions of the Human Frame, delivered in Exeter and in Bristol. 1821. (p. 258.)

21. A Discourse on Divine Influences and Conversion; with a Series of Propositions on Divine Agency; to which are added, a Letter on Prayer, by J. B. Estlin, Esq., and Observations on the Parental Character of God, by the late T. Cogan, M.D. 1822. Reprinted.

22. A Serious Address to the Young: occasioned by the Death of a Young Person, after a short illness (delivered in 1810). Published by the Christian Tract Society (No. XXXI.). 1823. This tract has been very extensively circulated.

23. The Primitive Christian Faith. A Discourse delivered in the Evening Service at the Opening of the Chapel in York-street, St. James's Square, London, December 19th, 1824; to which is prefixed the Prayer used after the Liturgy in the Morning Service. 8vo. 1825. (p. 274.) This Discourse has been reprinted in a cheaper form and widely disseminated:—The Essential Doctrines of Christian Unitarianism. 3rd edition, 1838.

24. A Unitarian's View of Christian Faith, originally addressed as a Letter to the Editor of the "Bristol Journal." (Reprinted with alterations. 1828).

25. Letter to the Rev. W. Thorpe, republished from the "Bristol Mercury." 1829. (p. 322.)

26. An Outline of the Denominations and Distinctions of Christians. 1829.

27. An Outline View of the Powers and Operations of the Human Mind, according to the Principles and Classification adopted in his Lectures. 1830. (p. 356). Reprinted.

28. Observations on the Order of the Events which occurred on the Morning of the Resurrection. 1831. Reprinted.

29. The Scripture Doctrine of Redemption, or of Reconciliation, through our Lord Jesus Christ. 1831. Frequently reprinted in England and America.

30. Practical Remarks on Matthew V., 27, 28, for Young Men;

reprinted, from the "Monthly Repository" for 1808, by the Western Unitarian Society. 1833.

31. Brief Notes on the Rev. Dr. Arnold's "Principles of Church Reform," addressed to the Author; with an Appendix containing observations on exclusion from the honours of Oxford and Cambridge. 8vo. 1833.

32. A Review of the Labours, Opinions, and Character of Rajah Rammohun Roy: in a Discourse on occasion of his death, delivered in Lewin's Mead Chapel, Bristol: a series of illustrative Extracts from his Writings, and a Biographical Memoir. To which is subjoined an Examination of some Derogatory Statements in the "Asiatic Journal." 8vo. 1833. (pp. 377, 453, 510).

33. A Harmony, or Synoptical Arrangement of the Gospels: founded upon the most ancient opinion respecting the duration of our Saviour's Ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists; with Dissertations, Notes, and Tables. Illustrated by a Map and Plans. 1835. 8vo. (pp. 390—394.) The 2nd edition, entitled An Apostolical Harmony of the Gospels, &c., was published in 1838. (pp. 418—423.)

The Dissertations may be procured separately; also, "The Acceptable Year of the Lord," a brief Narrative of our Saviour's Ministry, according to the arrangement of the Apostolical Harmony; and, A Supplement to the First Edition.

34. Memoir of the Bristol Institution, from its commencement in 1820, to the Meeting of the British Scientific Association. 1836. 8vo. (p. 400.)

35. A Letter to the Editor of the "Standard," on the Doctrines of Unitarians. 1836. Subsequently reprinted with a Letter to the Hon. and Rev. Baptist W. Noel. 1837. (p. 409.)

36. On the Will of God as the Principle of Duty. 1837.

37. Observations on the Religious Observance of the Lord's Day. With an Appendix. 1837. Reprinted.

38. A Discourse on Christian Patriotism: delivered to the Society of Protestant Dissenters in Hanover Square, Newcastle-upon-Tyne, on the Sunday after the Coronation of Her Majesty; printed at their request, and dedicated by permission to Her Royal Highness the Duchess of Kent. 1838. 8vo. (p. 417.)

The following Works have been published since Dr. Carpenter's death:—

39. Notes and Observations, explanatory of the First Part of the Gospel History.

40. The most important Truths and Duties of Christianity, illustrated by copious references to Texts of Scripture.

41. The Principles of English Grammar. 18mo.

42. Sermons on Practical Subjects. 8vo. (p. 466.)

To the preceding list may be added, various critical and practical communications to the "Monthly Repository," "Christian Reformer,"

"General Baptist Advocate," "Gospel Advocate," "Friends' Magazine," &c. &c.

The following works have been Edited by Dr. Carpenter :—

A Collection of Hymns for the use of Unitarian Christians in Public Worship, and in the private culture of the Religious Affections. 1831. (p. 360). 3rd edition, 18mo. 1838. "This Collection [which is employed by the Unitarian Congregations at Bristol, Bath, Worship-Street, London, Royston, and Banbury], consists of nearly five hundred Hymns. It is peculiarly copious in the class of Hymns relating to the Blessings of the Gospel, the Character and Offices of Christ, and the Affections due to him ; and also in that which respects the Experience of the Christian Life, its Trials and its Duties."

Dr. C. also published 309 *Select Hymns* taken from this Collection, in a cheap form. 1839.

Prayers for Individuals ; consisting of Merivale's Daily Devotions for the closet, and Prayers for a Second Week from Various Sources ; with occasional Prayers and Collects, adapted to the various circumstances and relations of life. 2nd edition, 1839.

Form for the Solemnization of Matrimony, employed in Lewin's Mead Chapel. 1838.

A Legend of the Puritans, or the influence of Poetry and Religion on the Female Character ; with other Poems, by Susan Fisher. 1837. (p. 282).

Christian Service to the poor in cities, unconnected with any Religious Denomination : a Series of Extracts from "The Principles and Results of the Ministry at Large," in Boston, U.S., by Joseph Tuckerman, LL.D. 1839. (p. 379).

Most of these works may be procured from the publishers of this volume.

Dr. C.'s *Lectures* on the *Atonement*, or on the *Redemption* of Mankind by our Lord Jesus Christ, which it was his often-expressed intention to publish, will be prepared for the press as soon as possible.

Also :—

A small volume of Short and Plain Sermons.

THE END.





